Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

LIBRARY OF THE THEOLOGICAL SEMINARY

JUN 30 1951

Margaret Bayliss, age 4, learns how to help the flowers grow at the Morgan Memorial Day Nursery.

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June 27, 1951

FROM COVER TO COVER

Professor David Wesley Soper of Beloit College, Wisconsin, writes about HENDRICK KRAEMER: CITIZEN OF TWO WORLDS. . . Page 3

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READERS WRITE

A Goaded Conscience

It is refreshing to read articles in a Methodist magazine which are not typically slanted toward the "Ladies Bible Class," and curbed so as to be inoffensive to all. A goaded conscience can be a spiritual experience, provided the reader does not cancel his subscription.

EDWARD F. ALLEN,
Biddeford, Maine.

Fairhaven Development

ZIONS HERALD recently printed an item concerning the controversy in Fairhaven, Mass., over the high school baccalaureate service, reporting that the school committee had voted to drop the observance. There is a later development. The senior class desiring to continue the service for its religious value and in such manner that the class be together in it, invited the clergy of the town to meet with them and the high school principal for a friendly consideration of the whole matter. Three Roman Catholic priests representing the three Roman Catholic Churches and three ministers representing the Unitarian, the Congregational and the Methodist churches of Fairhaven held an evening meeting with the principal and the senior class officers. In a fine spirit of cooperative friendliness the discussion covered all the details of the observance, with a final unanimous adoption of the following procedure. The name baccalaureate to be dropped as inappropriate to high school graduation and a service to be held at 4 p. m. on the Sunday preceding graduation which would be called The Senior Vespers. The service to be held in the larger assembly hall of the high school building. The parishes of Fairhaven were assigned a permanent place in an order of rotation, for the providing of a speaker for the yearly observance. The program to be simple and made up of Bible reading and prayer and music of an appropriate and acceptable nature, religious without being doctrinally controversial and such as would be agreeable to the speaker, to be furnished by orchestra, chorus, and congregation. When the speaker by turn is a Protestant minister, two priests will be chosen for the prayers and when a Roman Catholic priest is the speaker, two Protestant ministers will pray. The scripture, selected by the speaker, will be read by the class president. On Sunday, June 17th this year, the Rev. John Madderford, pastor of the Fairhaven Congregational Church was the speaker and two Roman Catholic priests prayed. Next year a priest will be the speaker. The rector of the Episcopal church and the pastor of the Lutheran church were unable to attend the meeting but later signed the agreement. The school committee agreed to support anything that the clergy unanimously agreed to.

WILFRED D. HAMILTON,
Fairhaven, Mass.

Fifty Years Of Medical Service

In a recent issue of the *Boston Herald,* under the above caption, three well known Boston doctors were lauded, who have just completed 50 years of outstanding service, at a meeting of the Boston Medical Society. One of the three doctors was Dr. Louise Paine Tingley. On behalf of the deaconesses I would like to add my tribute of praise for her skill and generosity. On the staff of the Deaconess Hospital, Dr. Tingley gave much free service and all deaconesses were treated free of charge.

Personally I owe a great debt of gratitude and affection to Dr. Tingley, and I am sure that many other deaconesses would say the same.

Dr. Tingley had an office in Providence, where she spent one day each week. When I was superintendent of the Deaconess Home in that city, she gave me permission to se children, whose parents were unable to p vide service, to her for treatment. Ma children with defective eyesight were giv as skillful and tender treatment as th would have received had their parents be millionaires. When the king shall come his glory, Dr. Tingley will surely be on right hand.

JOSEPHINE S. FISK,
Deaconess Home, Concord, Ma

Quite All Wet

Your "Something Constructive" editori is quite all wet on the segregation questi and Jurisdictional question.

The most constructive plan for those wh oppose segregation, is to move into a se tion of segregation, and there make the homes and have their friends. Thus b infiltration the advocates of close raci brotherhood and associations with colore people would show a love and appreciatio and give an example of something reall constructive and revolutionary in race r lations.

Why shouldn't a white preacher becom pastor of a Negro's church? Some Negr pastors are pastors of the white man's church It should work both ways. Why shouldn you live in the Negro section of Boston You no doubt have a Negro as your secre tary or as associate editor. Thus you hel two people. But by infiltration into the Ne gro section you would touch and inspire whole section of the city. And in this wa you and your fellow advocate could driv segregation into the sea. Why not try thi scheme? It would give you something con structive to do, and less to say.

Instead of trying to destroy the Centra Jurisdiction, why not try to persuade some o your white preacher friends to invade the Central Jurisdiction and make it so heavenl that even Brother Lazenby would want to join you in the revolution.

The chief problem of this race relation question is that the people who talk non segregation, actually practice it by keeping themselves aloof from the practices and asso ciations they demand others should adopt We should all be willing to practice what we preach.

The Central Jurisdiction and all the others are part of the church constitution. To destroy the Central Jurisdiction you must first amend the constitution. That means th destruction of the total Jurisdictional system And that is a long process.

Let's be constructive about the church union question (Methodist) and reduce the Central Jurisdiction by infiltration. Let's quit nagging at the South. Let's be Christian toward the white people of the South as well as towards the Negro. Let's be constructive in Boston and Lincoln.

(Rev.) VICTOR WEST,
Lincoln, Nebraska

Hendrick Kraemer: Citizen Of Two Worlds

DAVID W. SOPER

Some years ago, when I read Kraemer's stirring volume, "The Christian Message In A Non-Christian World," I felt what is usually regarded as a childish impulse to write to the great man the keen appreciation awakened in me for the first and only book in recent years on the World Mission of Christianity which seemed specifically Christian. The volume of a generation ago, "Re-Thinking Missions," of unquestioned nobility of purpose, was an original attempt to re-define Christianity as essentially equal to all other moral religions. Christ was to be regarded as unique, in the local color of prophetic Judaism, but not "God with us" for all men. The Christian Mission was to be re-designed as a pooling of great insights from all faiths, an adventure in international friendship; it was not at all a sacrificial mediation of the ultimate divine word to the dying multitudes of the earth. Even the notable two volumes by my friend, Edmund D. Soper (not related to me), while stressing admirably the uniqueness of Jesus, lacked in some measure the penetration, as well as the startling rediscovery of essential classical Christianity, characteristic of Kraemer's book. The latter volume was the only one of its kind I had ever seen, or have yet seen, which seemed to hit the nail squarely on the head. Its essential point, as I recall, was that all religions except Christianity were noble efforts on the part of spiritually thirsting humanity to reach up after God, whereas Christianity represented the reverse movement, God reaching down to man, and, as such, represented also the divine answer to the universal human question, the water of eternal life to slake a world-wide thirst. The Christian missionary was no doubt an ambassador of international good will, but infinitely more, the bearer of the solution for which all humanity, consciously or unconsciously, with its basic spiritual problem, was already reaching out. Clearly, this is the historic meaning of Christian missions, as understood by Matthew, Mark, and Luke, as well as by Peter, John, and Paul, and a host of martyrs — or nothing is.

You can perhaps understand then that the Doxology was singing in my soul as I sat with Hendrik Kraemer, after luncheon indoors and coffee under the trees, in a shaded part of the wide lawn at Chateau de Bossey, overlooking Lac Lamon. There questions were asked, and what I cannot but regard as the ultimate answers were given.

THE FIRST AND basic necessity for the resurrection of evangelical Protestantism, said Hendrik Kraemer, was a true awakening to a life of prayer among all Christians, that a new outpouring of the holy spirit might be given from on high. Until life descended from the source of life, in answer to prayer and faith of deepened intensity, no real resurrection would be experienced. From the beginning Christianity had been not an idea of man, but a work of God, though a divine labor in response to a desperate human appeal. Present Protestantism was both dead and deadening, and would continue in its present state as long as pastors and people were under the impression that all building was the work only of their own hands.

The necessity of building the bridge from the churches to the masses could not be over-emphasized, yet the movement would be without real worth to God and man until the prior outpouring of the divine spirit were sought and experienced.

So significant did this idea seem to Hendrik Kraemer that he returned to it again and again throughout our conversation. What the church needed most was life and power, not of man but of God. The church had numbers, wealth, prestige, but the whole enterprise would tend steadily to retreat until it received new vigor from above. On this point Professor Kraemer had but recently written a message to postwar Christians, not yet available in English, urging the church to give itself once again in dead earnest to God, beseeching Him for the gift of the Holy Spirit, for the fire of the Lord to set ablaze the kindling accumulated by human hands.

WHEN AT LENGTH we came to point two in Hendrik Kraemer's discussion of Protestant needs, the emphasis was practical in every sense yet still deeply spiritual. Precisely speaking, the second need of evangelical Protestantism was to invent or acquire a vocabulary that modern pagans, whether in or out of churches, might comprehend. The language of theological leadership hitherto, and for obvious reasons, had been the specialized dialect of university and seminary, not the everyday speech of the masses.

I reminded Professor Kraemer that Karl Barth had agreed with the Pauline declaration that the natural man could not understand the things of the spirit, open only to the spiritually discerning. I mentioned also Emil Brunner's emphasis that some capacity existed even in the depraved man to which the Gospel might be directed. Dr. Kraemer considered both these viewpoints true. On the one hand, a human being, darkened by egoism and lust, could not possibly have mature or even immature spiritual discernment. Only as the great light dawned in the sinful mind could that mind penetrate deeply into the hidden things of the Lord reserved for the innocent and the holy.

Any kind of bridge-building from the Gospel to the proletarian mind was of the Lord. Professor Kraemer cited "the Christian Commando" movement of recent years, a united effort in personal evangelism among London churches. Such a movement, while not sufficient in itself, was in the right direction — the direction John Wesley traveled, and in which travail of spirit and flesh Methodism was born.

Even in this discussion of practical means for reaching the masses, Hendrik Kraemer returned with emphasis to the main thing. The first step, even in practical evangelism, was the recognition that, of ourselves, "we were *not*

able" to build the bridge to the people. It had been in part our pseudo-belief in our own sufficiency that had brought the church to its present facsimile of Rigor Mortis. It was hard for the average man, perhaps, to see that two things, seemingly contradictory, were required of him: (1) to realize that "of himself he could do nothing;" and (2) to give all his energy and intelligence to practical effort in evangelism. Yesterday it may have been true that men realized their helplessness without the divine spirit, but they neglected at the same time to go forth with songs to the harvest. They waited for God to do everything. They were right in looking to God for the harvest, wrong in not obeying His specific command to labor till the setting of the sun. More recently the reverse sin seemed to be the popular disobedience: men were full of labor, busy with devices and techniques, not unlike the French army in the spring of 1940, but their labor and their ingenuity were without the wonder-working power of the Lord. Both halves of the truth were necessities: we were required to trust and pray as though *all* depended upon God, as it did indeed; at the same time we were required to labor as though *all* depended upon us, as indeed it did also.

It was not to be understood that practical evangelism could evade in any fashion whatever its intellectual responsibility, as to a large extent it had tended to do. The first requirement of evangelism was to understand deeply and usably the great ideas of the Christian faith. How could any evangelist, however gifted, put across an idea totally unknown to him? Much of the recent stagnation in Christendom had come about because zealous evangels had been strong in purpose but feeble in comprehension of the message they were commanded to deliver. Like Ahimahaz in the army of Joab, gifted with long legs but a numb skull, first to arrive at David's tent but without the message to be delivered, much modern evangelism had developed great speed but forgotten the original purpose of its errand.

Professor Kraemer, permanent director of the World Council's Institute Ecumenique at Celigny, came thus to his last point. It was necessary that there be a world-wide recovery of the original Protestant idea — the direct and immediate priesthood of *all* believers. On this rock Protestantism had been built; any other foundation would prove shifting sand. Professionalism in an age afflicted with "a division of labor" had crept, like a cancer, into the body of Christ, and thwarted and frustrated the true labor of the Lord. A church was an organism, not an organization; it lived in every cell, or in none. On this subject I called attention to the identity between Kraemer's emphasis and the Barthian idea that the true evangelism was an affair of the entire "community of Christ." Unless the entire church-membership were composed of Christians by conviction, laborers together with the Lord, the pastor would become simply a shepherd of pagan sheep and his role would become increasingly that of a mere link between the pagan congregation and Christianity, a sort of nostalgic symbol of the forgotten original reason for the church's existence.

One might conclude from all this that Hendrik Kraemer was onesided in his thinking — all other-worldliness and no tension with the concrete problems of external society. This conclusion, however, would be strikingly erroneous, for when our discussion moved from the needs of the church to the needs of the state, the prophet of Leyden proved no less relevant. America, he said, with its vast resources, only beginning to be developed, could possibly afford the luxury of enterprise completely free of rugged and rough individualism, of economic anarchy without the total submergence of its underprivileged. However, anyone who lived in postwar Europe, with its limited resources, could see at a glance that an unplanned economy was too costly a luxury. Christianity had lived under all kinds of political and economic regimes, because it was not a means to a political end, but an avenue of God to men; yet Christians, in whom divine charity truly lived, could not but see that an awakened conscience and a lawless economy could not, like the lion and the lamb, lie down peaceably together.

Christianity, asserted Kraemer, had no common ground with Marxian materialism as a philosophy, yet might find its own external objectives best realized in a practical socialism, perhaps even in a program advanced by communists. Christianity, in its external or social aspect, sought finally only one thing — a solution to public problems by the mobilization of the available best in men and material, yet insisted at the same time on the protection of minorities and the rights of individuals. The common interest had to take precedence over even private property. Christianity was realistic; — it simply sought to solve problems. Because it was conscious always of the individual as the only link between society and God, it was inevitably neutral about political and economic systems *in themselves*. It asked only: "Which one, while preserving spiritual freedom, will best do the job needing to be done?" If communism offered the most realistic solution to certain specific social problems, Christianity would automatically be forced to vote communist, conscious of the dangers to faith and liberty, yet seeking honest solutions to problems with a politically unprejudiced mind.

With a deep sense of economic responsibility, Hendrik Kraemer had taken a leading part in the organization of the Dutch Labor Party. Objectives included nationalization of basic industries, universal hospital insurance, high

(Continued on Page 20)

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"I laugh at none — God give me better grace
But after all is said that I shall say,
If you discern a smile upon my face,
Grant me the critic's right to damn the play."

* * * *

"For Those I Taught," by Donald C. Babcock. American Weave Press, Cleveland, Ohio.

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The Christian Community In Korea: Summer 1951

HYUNGKI J. LEW AND THOBURN T. BRUMBAUGH

ITTLE IS KNOWN about the state of the Christian church and related institutions north of the 38th llel, except as brief reconnaissance was possible dur- the interval last autumn when United Nations forces driven the North Koreans back to the Yalu River. vas found that 80 per cent of the Protestant ministers not one Catholic priest or nun were to be found. en came the Chinese communist invasion, and the cuation southward of all who could get away. This e the removal of the remaining Christians was almost nplete.

Hundreds of thousands of refugees were crowded into narrow tip of the peninsula around Pusan and in sev- sizable islands nearby, notably Cheyju-do, Kuje-do Kaduk-do. This is the portion of Korea originally gned by comity agreement to the Presbyterians; but v there are Methodists, Roman Catholics, Episcopali-, as well as those of the Holiness, Greek Orthodox, otist and other groups, along with those of non-Chris- or of no faith at all, all thrown together in barracks l tents and in camps and colonies hastily established. n such a situation, attention had to be given first of all physical needs and comforts. This was done by regu- ons of the united command, in which religious and er groups were expected to co-operate. Gradually, vever, opportunity was given for Christian organiza- ns to help in providing for their own constituencies. us a more congenial grouping of peoples has been ac- nplished, and Christian church life and charitable ac- ty have again come into prominence. Pastors are pherding their own flocks and others as well, as they d opportunity. The Methodists, Presbyterian and other igious bodies have reorganized in at least temporary rking order. Also, such interdenominational agencies the Korean National Christian Council, Church World vice, the Y.M.C.A. and Y.W.C.A. have resumed their operative and co-ordinating functions.

Relief and rehabilitation services are being carried on three ways: first, through the united command and United Nations personnel, which attempts to meet needs of all without favor or discrimination. This is program supported by funds and relief supplies so- ted in this country through American Relief in Korea. RK) In its widespread activities Christian agencies th here and in Korea heartily co-operate. Secondly, ief is being administered through Church World Ser- e and the interdenominational agencies which co-oper- with the Korean National Christian Council. An ort is made to see that no genuinely Christian respon- ility is neglected. Thirdly, the Methodists, Presbyterians d others are now so organized for relief as to provide their own pastors and other workers, as well as for embers of their parishes who may also be in need.

Gradually certain patterns of Christian work have be- n to evolve in the many refugee centers, and as far rth as an approach to normal social life is possible. Pastors and district evangelists are being assigned to particular camps, colonies, hospitals, city and rural communities, congregations, etc. Chaplaincies are being established for service in both military and civilian hospitals, as well as in the Korean army. Bible women and nurses are rendering all possible physical and spiritual aid in the crowded centers of evacuee life. A portion of Severance Hospital staff and supplies has been assembled on Kuje-do and branches are being established for public health and nursing programs in other islands and communities.

More recently it has been decided to re-form at least a skeleton structure of the pre-invasion educational work of the Christian church. Both Methodist and Presbyterian theological seminaries have been re-established in the hope of graduating at least their upper-classmen to replace the leadership so seriously reduced by the war. Other schools — both denominational and interdenominational — such as Chosen Christian University, Ewha College for Women, Severance Medical School, Paichai High School — are likewise hoping to resume certain aspects of educational activity and Christian evangelistic effort.

The need and opportunity for aggressive evangelistic and other types of Christian advance was never greater than at present, with so large a proportion of Korea's population uprooted, destitute and without other hope of help. Christian evangelists are already doing much, but should be out in larger numbers and with greater zeal exploiting this opportunity. Christian schools, kindergartens, Sunday schools, and week-day programs of Christian nurture should be aggressively promoted. The Christian church can and should come out of this disaster stronger than ever before.

JUST WHAT the denominational pattern of postwar Korea will be cannot now be prophesied. With the movement of population that has been going on all over the peninsula in recent years, old comity arrangements must be regarded as obsolete. Methodists, heretofore not active in the very southern portion of the peninsula, will certainly be found there in the future, since many of the refugees of this persuasion will doubtless remain. Thus Methodist churches will be established where there were none before; and the same will be true of the Presbyterians and others.

Co-operative Protestant Christian endeavor should also be advanced. Koreans are now a part of the new world order, and the Christians there also desire relationship with the ecumenical movement. Thus both denominational and interdenominational efforts should be exerted to the fullest possible extent. Korea should be a great outpost of evangelical Christian enterprise as this nation and its freedom-loving populace seek both a proper place in the society of nations and in the universal brotherhood of democratically and Christian-motivated peoples of the world.

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The Spectator's Dilemma

Quite by mishap, a copy of the May 11th issue ot England's famed *Spectator* fell into the hands of this editor. One of the editorials prodded us to a bit of mental gymnastics and we pour forth here as a result of it. *The Spectator* reported that a Dr. Leslie Cooke of the British Congregationalists had called for a "positive Puritanism" to overcome the social immorality rampant throughout England. *The Spectator* says that Dr. Cooke is quite wrong: "There is less crime, generally, less drunkenness, less prostitution than there were 30 years ago."

"On the other hand," says *The Spectator,* and here is the dilemma, "there is almost certainly more sexual promiscuity (which is why there is less prostitution) and a greater tendency to take marriage responsibilities lightly. So far as that is so it is enough to justify Dr. Cooke's strictures. If we are to have either too much Puritanism or too little let it not be too little."

The restraints of Puritanism have always been under suspicion because restraints are negative and provide no alternative. Psychologists have spent many years dealing with the problem of emotional releases from frustration: they have succeeded in producing impressive lists of categories into which they would pour mankind, and they have been able to impress many people with their neat little solutions to world-shaking problems. This trend has provided a nice alternative to Puritanism, but we wonder how effective it is. *The Spectator's* parenthetical reference the problem of prostitution illustrates something this when it points out that when promiscuity creases and marriage vows are regarded lightly, pro tution decreases; then, under Puritanism, the in endo is that prostitution increases.

The solution to the problem of morals or any ot manifestation of spiritual degeneration is not to found in laxity, any more than it is to be found Puritanism; nor is it enough to use that old colle professor technique and say that it is to be found both. We remember one earnest little man w clipped it all off to the effect that a horse needs re if he is to be driven, and one of the less respect students in the class said, "But, professor, we're r horses!" No, we believe that the solution is to found in a very old and quite generally neglect tenet of our Christian faith: the dignity and wor of the individual. We do not want Puritanism, n do we want licentiousness; we want people capab of making choices, rooted and grounded in a fai that gives him a sense of being and responsibility. W will restore the dignity of marriage when love, n vows, becomes its reason; we will restore the stat of people when abundant living, not the struggle survive becomes life's purpose.

Power In Local Hands

The new Four Year Draft Extension Bill adopte by the 82nd Congress gives more power to the loc draft boards than during the last war. Both in th matter of deferments for college students, and in th consideration of the rights of conscientious objector the new law gives tremendous, indeed almost fin authority, to the local draft boards. The only loo hole in the new law for setting up an appeal syste comes under the amendment which reads, "unde such regulations as the president may prescribe." De inite efforts to protect conscientious objectors by se ting up an appeal system were defeated, and the onl straw of hope is that the president may be prevaile upon to regulate the matter.

We like the idea of more power for the local dra board, yet feel that a democratic system of justice de mands that local decisions must not be final. Th hearing of a conscientious objector is a tedious affai to say the least, and easy decisions cannot, and mus not be reached. Many of these boys are highly ideal istic and often confused, and in America we most ce tainly want no curtailing of idealism. Moreover, if

l draft board gains a reputation for quick and un- handling of the cases of conscientious objectors, e will be more of a wave of refusals to register, in this latter attitude the church is helpless in try- to be of any assistance. Let us hope that Mr. man will set up an appeal system.

Methodist Loyalty Oath

Ve didn't think it would happen, but it did. The hysteria hit the Mississippi brethren last week at r annual conference, and sure enough, they de- ed to impose a "loyalty oath" on all ministers. Of rse the fact is that when anybody is confirmed into mbership in The Methodist Church he is asked ether he will be loyal to the church and uphold it; that seemingly escaped the attention of the Mis- ippians. We would not have noted the loyalty h if it had not followed the usual pattern: it affirms loyalty to the Gospel by saying that it favors con- ued segregation of Negroes into the Central Juris- tion; it calls for removal of Methodist officials ho are aiding the spread of communism, and so- lism," (they didn't name any — but wouldn't that ke juicy copy!) and of course they denounced the thodist Federation for Social Action. Ironically ugh, the Mississippians wrapped all of this up in leasant phrase to the effect that all criticisms of the rch should be made through the proper channels l "in the spirit of Christian tolerance and love." It minded us of that famous postcard that Bishop ancis J. McConnell once received that read, "You, are a skunk!" signed, "Yours in Jesus' name."

The round-up of communists by the FBI, the con- ued blood-shed in Korea, the Senate hearings on MacArthur ouster, and just about every other adline in the daily papers has maintained a war- steria steadily for the past several months. But ving recognized all of that and the justified serious- ss of it all, surely the churchmen of America must me up with something more profound than is in- cated in the Mississippi episode of last week.

One key to understanding the present dilemma was ggested last Thursday when General Patrick Hur- y told the Senate's MacArthur investigating com- ittee that the trouble in Iran was Britain's greed, ore than communist inspiration. The general said at Russia had been very careful in the Iranian situa- on, "because they believe that by reason of the greed, put it mildly, of the Western world, Iran will fall to the communist hands." General Hurley went on to point out that the Anglo-Iranian Oil Company, even during the war, had paid large dividends from their big profits and had been then and still are, unwilling to do anything about that nation's poverty and ignorance while Iran sees its wealth taken out of the country.

The nature of Iran's problem is little different from the continued refusal of some of our churchmen to face the social tragedies that bedevil hosts of God's children. This is not the time to be passing resolutions favoring loyalty oaths and continued racism! Our Methodist loyalty is to Christ, not to a church; it is loyalty to his eternal cause of bringing justice and abundant life among all men everywhere. Such a cause cannot be watered down to suit the traditions and prejudices of any segment of mankind, but rather, it demands the evangelization of all mankind to Christ's cause. The bitterness and hatred among more than half of the world's population will not be met by negatives, but by the fervent and consistent practice of the faith which we affirm. Jesus in his search to discover the loyalty of his disciples was not satisfied with a positive answer to his question, "Lovest thou me?" His immediate admonition was, "Feed my sheep."

Let's Not Be Fooled

Demands of the communist-inspired "Peace Congress" to drop all action in Korea, is such an open bid for the Chinese communist, and Russian control of Korea, that churchmen must beware lest, in their justified hopes for peace, they are ensnared in another communist front movement. The current "Peace Congress" is manned by the same people who circulated the Stockholm petition last summer and, after very careful investigation, both the National Council of Churches and the World Council of Churches urged churchmen to shun co-operation with the movement.

It is an old trick of totalitarians to move in behind respectable organizations and, quite naturally, they turn to the church because they know that the church is vitally interested in working for peace. At the same time, churchmen must not slacken their zeal for social improvements. The current turn of events makes it imperative that since we cannot be sure of the sponsorship of many seemingly worthy causes, the church must speak on its own behalf. We must not echo the statements of secular agencies in treating the issues, but must be willing to make the voice of our churches heard above the din of subversion and secularism.

How Can We Build Family Fellowship?

CHARLES M. McCONNELL

Church School Lesson For July 8th.

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

LUKE 10:38-42. SECOND TIMOTHY 1:3-6.

EPHESIANS 5:22-25. — :1-4.

Three Generations Of Family Fellowship

Timothy represented the third generation of Christian family fellowship when Paul wrote him a second letter commending him for his sincere faith — "A faith," wrote Paul, "that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you."

In this salutation of one sturdy Christian missionary to another, we find an old truth illustrated which is often lost sight of in a day when family life too often sinks to the low level of rabbits, if not lower. The truth which fairly leaps at us from the written words of a great letter is very simple, and can be seen on every page of Christian history. In a few words it is this: the Christian family is the most powerful influence for the development of Christian character and fellowship among human beings so far discovered.

The Christian fellowship we so much desire and need in this world is not a thing quickly or easily developed in a family. Paul was well aware of the fact that Timothy was not a product of one day's evangelistic effort or a single generation of Christians. He had roots which went far back in the Christian missionary process to his grandmother Lois.

It seems that humanity has always tried to run as well as live in groups or herds or masses, and shorten its stay on this earth by great concentrations of population which in later days we have called "urban centers." A grave peril to home life lurks in these congested areas.

Building Christian Family "Blood Strains"

Dotted on the rural map of this nation there are great herds of cattle. Some have fancy names and may be traced back through several generations of dams and sires and blood lines. The pedigrees of these animals are very long and intricate. Every reputable cattleman in this country knows that you get great cattle by the development of "blood lines" and "strains."

The question we are considering is one that has been largely solved by cattlemen in their profession. They know how to build great dairy herds by the process of selective breeding and the consequent development of "cattle families." I am not advocating the substitution of cow barns for homes, but I am certainly stating that it is possible and highly desirable to develop great Christian homes and families. By paying attention to the importance of continuity of Christian fellowship through one generation after another, it is possible to improve and develop the human race in a striking and definite manner.

Let us get down to particulars and deal with some very common facts of life. Some high rating Christians not good family folks. They are great individuals w live largely alone even in a family. Paul was hardly family man and surely gave us no high example of Chr tian family fellowship. He was an itinerant mission and was an example of the old saying, "He travels f thest who travels alone." There are single units of t human race who can best make their contribution society singly and alone. But they are not builders family life and do not have family fellowship as husban or fathers.

To get along further in the discussion of the questic "How can we build family fellowship?" we need to lo carefully into Paul's advice to women written in l letter to the Ephesians in these rather questionable word "Wives, be subject to your husbands, as to the Lord This outmoded bit of advice has long since been discard by self-respecting wives who believe in family democrac The crux of fellowship is in the mutual respect one pe son has for another, and Christian family fellowsh knows no such relationship as that of subjection in a shape or form.

Christian Democracy Begins at Home

We are making large claims to democracy today a we have an ample basis for modest claims. We have sound basis for our democracy in Christian family lif But this democratic process must be valid and real an actually practiced. Family relations are on a fairly hig plane in this country and we have a right to be proud our family traditions. We have laid a sound foundatio for our national life in the good Christian homes we hav produced. In fact, this is our most priceless heritage, an we do well to preserve and protect it at whatever cost takes.

Far be it from me to minimize the words of Paul t wives and their "subjection to husbands," especially s soon after Father's Day. Nobody holds Paul, the grea campaigner for Christ, in any higher esteem than I d But subjection of children or wives or husbands by any one or to anyone in a family is not democratic. Ther are hordes of people in this country today who have bee alienated from the Christian faith by parents (or by on parent or another) who have been undemocratic and high handed and selfish in family relations. The Christia home needs to be thoroughly christianized by a very rea democratic process.

Today there is much hope and great promise in th programs for home life and guidance set up by the church es and religious educators in schools and colleges. It seem rather late for a human race which is the most importan thing on earth to get around to the process of deliberately building Christian family fellowship on which the future of the race largely depends. But better late than never and let us speed up the process of thoroughly christianizing family relations.

The Liquid South

FRANCIS STURCKEN

he traditionally conservative College of Charleston ıth Carolina) is a liberal arts educational institution is said to be the oldest municipal college in the coun- Each year an oratorical contest is held at the col-, the winner of which receives a medal known as Bingham Award. This year a senior, Francis Sturcken, the third time, won this award, with the following ion, delivered March 20th. We reprint it as interest- evidence of the change in Southern thinking that is lually taking place.

Y DEAR FRIENDS: The mechanics of choosing a topic for a Bingham oration are usually quite plex and present a difficult but interesting problem. oughout the past school year I have known what I ıted to speak on — the greatest failure of American ıocracy! — the myth of equal opportunity for all! — contemptible legal fiction, segregation!

bout two weeks ago I weakened. I felt that so much been said on the racial question already I could tribute nothing which might be a good topic. "No," the professor standing by, "that subject is taboo." Vell, that was it. Taboo! What a fool I had been. problem wasn't that too much had been said on sm. Too much has been said, yea, by the wrong ple in the wrong places.

also was advised by a number of my elders that regation was too controversial a subject, but the fact hat discussion of this vital social question is frequently stepped in Southern colleges and relayed to student l sessions.

Vhat my elders didn't seem to realize is that the Chris- democratic point of view on the problem has passed point of being radical among white college youth. s no longer misrepresented as favoring Negroes against ite people — the term nigger-lover is antiquated!

can't say exactly when I saw the light, nor do I know source — education? the influence of friends? morals? he important thing is that I did, and the emotional ift that I felt when I no longer had to assume an ficial superiority over the Negro race was a startling l wonderful experience.

o say that people as individuals are equal would be iculous, but to say, contrary to all scientific data, that re is an essential difference among races would be far rse. If one race has achieved more than another it is tainly not because of its color. Here in the South, men, ply because of their pigment, are relegated to in- ior jobs, poorer homes in more dilapidated districts d decidedly poorer schooling — relegated, that is, to status of second-class citizens.

In past days political demagogues like Talmadge and nson have ridden into office on the cry of "nigger" d have passed the segregation ordinances when there s never been a spontaneous demand for them. These called laws are based upon the lie that the Negro can be segregated and not discriminated against — the separate but equal treatment of equals. In a complex society such as ours, this is, of course, impossible. You can have no segregation without discrimination.

Constitutionally speaking, the Negro is on an equal basis with his fellow citizen; actually he rarely ever attains his rightful place.

In Supreme Court cases involving the protection of these fundamental citizenship rights, the N.A.A.C.P. has won practically every time. State Boards of Education have lost every case of "Jim Crow" brought against them. These Supreme Court decisions are the stepping stones of the more advanced Negroes. In the next few months they will file suit after suit, in every Southern state, and it is financially impossible to provide separate and equal facilities on the complicated specialized college level. The regional segregation plan proposed at the Southern Governors Conference is an attempt at deception. It was conceived in sin and hasn't fooled anybody. Why don't Southern educators wake up and stop listening to "ballyhooing" political demagogues? The segregated educational system is doomed!

What does this mean? In other Southern states it has meant, according to a *New York Times* survey, that more than 1,000 Negroes are attending classes with white students at Southern colleges and universities. "This situation would have been impossible 10 years ago," the *Times* said. "Responsible educators had warned that any breaching of the segregation line would prove dangerous and might even lead to campus or community riots." Today, these same officials report that the Negroes have not disturbed normal collegiate life in any manner.

DURING THE PAST WEEK or so I have tried to localize this extremely critical issue. I have taken a poll among the students at the College of Charleston — the dynamo of tradition! As I had expected, the results were astounding. I interviewed 152 students. Two questions were asked, the first, "Should Negroes be admitted to the College of Charleston in the sense that they have the moral or ethical right to attend?" Ninety-one answered "Yes, they should be admitted," fifty-four answered "No," seven were undecided. On the second question I tried to test the strength of white racial prejudice by asking, "Would it make any difference to you if a Negro were admitted to a college you were attending in the sense that you would be antagonized by attending classes with him?" One hundred and twenty-six answered that it wouldn't make any difference, twenty-two answered that it would, four were undecided. Ladies and gentlemen, that's a royal straight flush — my argument stands pat. This is the College of Charleston, the most firmly entrenched stronghold of tradition in the country — certainly what the future leaders think cannot be unimportant — the solid South has become liquid.

(Please turn page)

Negroes will soon be going to college with us. The college student does not fear the thought. In fact, a great many of them like it. Prometheus is unbound! The time of inaction has passed! The Wesley Foundation of the College of Charleston is combining with the Negro group to form an interracial organization this summer. The Newman Club of the College of Charleston is having a Negro guest speaker on the race question.

Last year approximately 47 per cent of the graduates of Burke High School applied to go to college. Of this 47 per cent less than half were able to go. The primary reason more were not able to go was a lack of money. South Carolina has one state-supported college for Negroes, Georgia and North Carolina each have five. The rates of this institution at Orangeburg, including tuition and room and board, are $360. The cost of attending the College of Charleston is $175. The very idea of a capable person being denied a college education, when some who are far less capable get it practically free!

Race relations are a question of right and wrong, of Christ and love on one side, of Satan and hatred on the other. The great teacher wasn't kidding us when he prayed at his last supper that all men may be one, as he and his apostles are one. He gave a sign by which his members would be known — "They that love one another."

Discrimination is expensive — economically, politica morally.

The diehards are a fearful people, often deeply pr diced. They give us the hopeless rationalization t time alone will solve the problem. Time will help, individuals must utilize it constructively, otherwise ti is useless.

The whole issue calls for a new psychological co tioning. It will take time and effort. It will be acc plished, and my generation is going to do it. We yo people are going to teach our children differently — are not afraid to do so.

The diehards say, "You will do more harm than goo Who has been harmed in the other instances where wh and Negroes have gone to college together? The s dents? The faculty? The college? The communi The history of racial integration in higher educat speaks for itself. On the other hand, the spiritual and r terial harm that has been done by segregation cannot measured.

The expectations and aspirations of the Negroes h been enlarged and heightened by the knowledge t their society professes to embrace the democratic id They are not going to be disappointed. I thank you.

Reprinted from the "New York Herald Tribune," Ju 12, 1951.

For Methodist Innocents Abroad

FREDERICK A. SHIPPEY

On a crisp September morning I flew across the channel from Brussels to London. The day was clear and brilliantly lighted by the early sun which made incandescent the lower Thames and the vast metropolis of London. Every house, factory, and street was sharply etched against the English countryside.

This calm scene was hardly preparation for the religious crucible that is London. Teams of Christians are taking the church to the people in an effort to rouse in the general population a serious sense of religion.

From the great Central Hall office of Dr. William E. Sangster, one of the British ministers best known in America, I went out across the rubble which is now east London. In a building three-fourths destroyed by bombs, a group of churchmen and women recounted their harrowing experiences during the blitz. Here one finds the spirit of Jesus moving across the city again. Symbolic of the new day is the re-building of Trinity Church (Congregational) for the current Festival and Exposition Year.

Sheffield and Liverpool

In the heart of the Firth Brown Steel Mills which extend for several miles and employ 10,000 men in Sheffield, there is a former Methodist church now being used as a canteen. Today Methodist work is scattered to residential suburbs and the canteen serves as a reminder of its remoteness from the common man.

At Victoria Hall, the Rev. Brian S. O'Gorman, superintendent, took me to the Sunday evening worship service. In England the big worship service is at nig and Mr. O'Gorman preached to 1500 people. At t morning service there were only 300. Another differen from American church procedure is the spacing of "Su day" school classes through the week when church ficials can give more time to teaching.

In Sheffield a Methodist pastor is in charge of the ec menical group (Council of Churches). It is compos of most of the 280 Protestant churches in and near Sh field. Of these there are roughly 100 Methodist, 1 Church of England, and 80 other Protestant missio or churches.

Blitzed buildings in the central business district a quiet residential neighborhoods astraddle Mercy Riv — this was my impression of the world-famous port Liverpool. Methodism's dozen churches are strong a thriving, but the city has a race problem brought to m attention by University of Liverpool professor, Anthon H. Richmond.

"The visitor," the professor explained, "is surprised discover that a large number of Negroes are domicile in our city. Part of my task as a layman is to call atte tion of the churches to this vital problem and to encou age adequate ministry for the colored colonials."

Scotland

Arrival in Glasgow coincided with a bombing rai storm which failed to dampen my enthusiasm for th Scotch people. A tour of the city was climaxed by visit to Central Mission Hall where the superintenden

Rev. Harold Johnson, guided me through the activi- of the day's program. Under the leadership of a coness, I attended a real Methodist class meeting. er we sat in choir rehearsal, a staff session, and an rnoon meeting of pensioners and old people.

argely an urban movement, the work of Methodism in tland is focused in Edinburgh and Glasgow though re are important churches in scattered towns and ong the fishing villages on the east coast. Edinburgh ys a world-wide reputation as a seat of higher learn- and a cradle of religious ideals. In this city of castles l churches is Central Hall, Tollcross, the largest Meth- st church in Scotland. Its pulpit has been occupied many Americans, recent among them Dr. J. Russell mbert, Youngstown, Ohio. The church officer who ved as my guide told me that they had just celebrated ir Diamond Jubilee. "The mission was started in 1888 d today, after extensive renovations, we proudly say t this is the most beautiful Central Hall in Meth- ism."

It was certainly the finest one I visited and its appear- ce came closest to what an American Methodist would l a church. The denomination's work in Edinburgh done by means of three circuits — Central Hall, Gran- n, and Rosyth. They work together in every way, cul- ating outpost missions from a central hall in a pattern aracteristic of British Methodism. The program is sim- r to institutional churches in America. Services are signed to attract people who would probably not go a large cathedral for formal church building. Cen- ring Methodism in halls and class meetings seems to ve engendered robustness and vitality in the denomina- on.

he Continent

On the Continent I had an opportunity to observe Meth- lism work in Switzerland and Belgium and the inter- enominational Protestant work in Paris. The Swiss and elgian programs are under the Division of Foreign Mis- ons. In Geneva I visited Bishop Paul Garber's office. sizable colony of Americans live in that city.

Attending the meeting sponsored by the World Coun- l of Churches in its handsome buildings were sociologists nd theologians of many nations. Among them was a erman, second to Niemoller in the confessional church, ho was eager for the demilitarization of his country. churchman from Wales told of his program for going own into the mines to bring the message of Christ to he worker at his job. As they considered the significance f sociology for the strategy of the church, European hurch leaders showed a strong faith coupled with a realis- ic appreciation of what the war and its aftermath meant o people. They are aware that sociology and theology are nseparable if problems of the modern church are to be olved.

On a recent Sunday Methodists of Zurich gathered in a reat city-wide vesper rally for fellowship and inspira- ion. Five hundred persons climbed the highest peak in he rugged metropolitan area for a periodic mass wor- hip service. After breakfast I walked to the downtown Methodist church, Tabor Chapel, and mingled with the congregation. The pastor, the Rev. Mr. Hauzenberg, took me to his home for Sunday dinner. Grace was recited in unison at the beginning of the meal, and the pastor gave the prayer of thanksgiving at the close. Getting to know Methodist families abroad in their homes is one of the most rewarding experiences a traveler can have.

Zurich is the strong center of Methodism in Switzerland for here too the denomination is predominantly urban. There are some rural churches which boost Methodist membership to above 12,000. In an automobile tour of the city I visited a dozen Methodist churches and Bethany Hospital and Deaconess Home.

In Brussels again I had opportunity to see Methodism at work in an urban situation. Dr. William G. Thonger, who preached the first Methodist sermon on Belgian soil in 1921, still heads our work there. The tiny worship service was held in an old chapel on Champ de Mars, which is still used as overflow space for Sunday morning congregations at the Central church.

Methodist work has grown to include a bookstore in Brussels, a Methodist work camp for young people and children at Amougies, an orphanage for French and Flemish children in Brussels, and 16 churches with 25 congregations. Bi-lingual, (French and Flemish) Methodist work has made notable progress among residents of Flanders since the war. On Notre Dame square the Flemish Methodist Church was built in honor of William Tyndale who was burned at the stake a few yards away. Work is being expanded in Antwerp, Ghent, and Liege.

Tips to Tourists

Daily life abroad is still hard, unmitigated by comforts that we in the States take for granted. Friendship with Americans is welcomed and there are considerations you can accord your hosts which will cost little and mean much to him. In Europe there are many pastors and laymen who welcome the opportunity to brush up on English and in exchange will take the tourist off the beaten track to see how people live.

Purchase a map of the city and find your way about by foot, streetcar, or taxi. You will be glad later if you put an "x" where you make a picture. People back home will be anxious to meet church people you mingled with abroad through your pictures. Don't restrict your picture making to bridges, lakes, mountains, and buildings — take pictures with people in them. Church windows and church gardens are less often photographed than entrances and steeples, so try them for a change from the postcard type photograph.

Visit the humble churches up the side streets as well as the historic cathedrals. When you visit churches talk with staff members, especially church janitors, and inquire about literature, pictures, historical books. Be sure to allow sufficient time to really see the day's activities in some church.

Americans will find a happy mixture of social service with religious ministries and deep faith. In a blitzed church in Britain or high on a peak in Zurich the visitor can look for a deepening of his own belief.

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Chaplain Gibson Heads

Fort Dix, N. J. — Lt. Col. Elmer P. Gibson, highest ranking Negro chaplain in the United States Army, has been appointed Post and 9th Infantry Division chaplain at Fort Dix, Major General William K. Harrison, Jr., commander general of the 9th Infantry Division, has announced.

This is probably the first time in American history that a Negro chaplain has been appointed head of chaplains in a division of the Army.

Chaplain Gibson succeeds Colonel Robert S. Hall, who has been transferred to New Mexico. He distinguished himself in World War II, and was awarded the Legion of Merit for his 21 months of service in the Aleutian Islands.

Chaplain Gibson is now engaged in a 15-day evangelistic effort at Fort Dix. His hobbies are music and hymn writing. He is married to the former Melnese Wilson, of Philadelphia. They have two children, Cordelia, a student at Wyoming Seminary, Kingston, Pa., and Elmer, Jr. Mrs. Gibson and the children are also exceptionally gifted in music.

Don't Cut It Down

M. Leo Rippy

It is summer and time to cut down our program — according to some church school workers. So we will combine our classes, cut out our regular meetings and do as little as possible for two or more months.

Why should we join in with the general cry that every one goes away for the summer? That is not true in regard to any place. If it were, what ghost towns we would have. There are plenty of people who need our services if we are concerned about them and willing to work. But why work during the summer, someone asks. The answer is, "People need the Christian fellowship and the church during the summer as much as they do at any time."

Instead of cutting down, which is just another way of surrendering, why not plan many activities that will appeal to people who seldom ever go to church. "We do not have to carry on as usual." Perhaps that is why they do not go. So let's carry on as usual.

How can we do this? We can do it by planning. What can we plan? There are many suggestions to be found if we would but read the leaflets and booklets on children's, youth and adult work. A list of these may be secured from your conference executive secretary.

In general, let it be said that activities should be planned for out-of-doors. They may be in the churchyard, parks, camps, or in the yards of church members. Perhaps it is possible to do something else instead of having a Sunday evening preaching service. Forums, dramatics, Sunday evening fellowship, and special speakers are possibilities. If people do not go to preaching, it is due to the fact that they are not interested.

One can imagine the devil rejoicing over the increased number of those who give up and lose their interest in the church because it closes or cuts down on its activities for the summer.

Buses For Parochial Pupils

Mound, Minn. (RNS) — A demand by Roman Catholic parents that parochial school children be permitted to ride in public school buses here was rejected, 5 to 1, by the board of education of independent school district 85. The board said it is "opposed to a policy of joint transportation of public and parochial school children" because "such a policy would likely increase costs to both the district and any such parochial school. Any joint operation will of necessity result in other complications," it said, "such as scheduling of buses, jurisdiction of drivers, variation of scheduled holidays and insurance responsibilities, all of which tend to restrict operations of both parties."

Earlier, a resolution offered by board member R. J. O'Halloran failed for want of a seconder. It said that transportation of parochial school children should be sanctioned "provided such transportation is paid for on a fair and equitable basis which would in no way incur any liability on the school board or cost or expense to the district or state."

The demand for transportation came from the Catholic Parents Association of Our Lady of the Lake Church in Mound. A parochial school being built by the church is expected to open in the fall. The association took its case to the public by running advertisements in two weekly newspapers claiming that the bus service it sought would not be illegal.

Chaplain At MacMurray

MacMurray College, Jacksonville, Illinois has appointed Dr. McKendree Blair, professor of religion, as chaplain of the college, according to Dr. Clarence P. McClelland, president. The position entails responsibilities for carrying out activities centering in the college chapel. Professor Blair will assume these duties in addition to teaching.

Professor Blair came to MacMurray in 1934 as an instructor in religion. In 1940 he was assistant professor of religion and within a short time was accorded a full professors[illegible] Dr. Blair received his undergraduate tr[illegible] ing at the University of Illinois and also [illegible] ceived his master's degree there. Subsequ[illegible] ly Boston University granted him the Ba[illegible] elor of Sacred Theology degree and Illin[illegible] Wesleyan University gave him the Doctor [illegible] Divinity. Dr. Blair holds the Joseph [illegible] Harker chair of religion at MacMurray. T[illegible] chair was named in honor of the longti[illegible] president and predecessor of President [illegible] P. McClelland.

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Perils Of The Preacher

William P. King

In speaking of the ministry, I cast no [illegible] flection on a fine group of men by indic[illegible] ing the failings of a few. A besetting pe[illegible] of the preacher is to deal in dull genera[illegible] ties, trite truisms, bromidic banalities, a[illegible] pious platitudes. It is very safe for a preac[illegible] er to say, "My dear hearers, I may give o[illegible] fense in what I am about to say, but I mu[illegible] be true to my convictions, at whatever co[illegible] even if I lose my position. I want to s[illegible] to you with all possible emphasis that s[illegible] is wrong — I wish to repeat it, sin is wrong." Simon Peter Richardson, a noted Georg[illegible] preacher, in an address to preachers, sai[illegible] "Through the week you prepare your sermo[illegible] with plenty of teeth in it. Saturday nigh[illegible] you begin to think of some influential men[illegible] bers who might be offended at some stat[illegible] ments. You proceed to pull the teeth ou[illegible] and Sunday morning you go gumming you[illegible] way through the sermon."

Some people mean by "the simple Gospel" a gospel that does not offend anybody, tha[illegible] makes no practical application to social an[illegible] economic wrongs. Hitler raised no objec[illegible] tion to the preachers preaching about heaven. But to speak against injustice, to make any criticism of the state, to preach against race prejudice and the persecution of the Jews meant the concentration camp. We condemned the race prejudice of Nazi Germany, but are very complacent toward our own race prejudice and proceed to defend it.

The high type laymen have far more respect for the courageous preacher than for the time server who always avoids a frontal attack and has for his motto, "safety first." The cowardly preacher makes it harder for his successor. Jesus could have avoided the cross, if he had dealt only in abstract generalities.

There are preachers who can express themselves plainly and not anger their hearers. Sam Jones said, "Skin a man alive and smile while you are skinning him, and he'll follow you to the tannery for the hide."

The pulpit chameleon is a contradiction of all that the Gospel stands for, and breaks faith with all the heroic souls who have opposed the prejudices and animosities of their generation. The conformists are fearful of offending and belong to those unfortunate spirits whom Dante described as not good

ough for heaven, not bad enough for hell, d not promising enough for purgatory.

The preacher should proclaim the gospel ssage with all of its implications, allow- the chips to fall where they may. Much aching bogs down in innocuous generali- s, which call to mind the lines of Oliver endell Holmes —

"Thou mindest me of gentle-folk,
Of (Old) gentle-folk are they;
Thou sayest an undisputed thing
In such a solemn way."

atourette Heads Baptists

Buffalo, N.Y. (RNS) — Dr. Kenneth S. tourette, professor of missions and oriental tory at Yale University, was elected presi- nt of the American Baptist Convention at annual meeting here.

Dr. Latourette has served as president of American Baptist Foreign Mission So- ty and is at present a member of its board managers. Widely recognized as an out- nding historian on the Far East, he is the thor of a seven-volume work, "The History the Expansion of Christianity."

nusual Good Will Tour

rl Quimby

This is an unusual story. It pertains to a ethodist good will tour. For years there ve been exchanges of ministers between gland and America, but this is the first e that an artist of outstanding ability has ne from England to our country with a sical message of good will to the churches.

This ambassador is Ada Alsop, prominent rano soloist of the British Broadcasting mpany and one of the artists for the Fes- al of Britain this year. She has sung in yal Albert Hall at important musical occa- ns.

This tour was arranged by the Rev. A. nley Leyland, secretary of the British mmittee on Exchange. He has frequently ited this country and many men here have rked with him in England. Through se contacts he arranged an itinerary for ss Alsop which has been received in Amer- with marked acceptability.

Miss Alsop is a devoted Methodist, grew under the ministry of Dr. Leyland and ne offering her services first of all to the ethodist churches in the cities on her tour. many instances, the people were so armed by her singing that they arranged ditional concerts and recitals. A list of r more important stops would include rist Church, New York City; St. Paul's urch, Niagara Falls, N.Y., Metropolitan urch, Toronto; Epworth-Euclid, Cleve- d; First Church, Wooster and Mt. Auburn urch, Cincinnati, in Ohio; the Fourth eet Church in Wheeling, W. Va. and in esley Church, Washington, D.C. In addi- n to her appearances in churches and con- ts, she appeared in eight broadcasting and television programs in Niagara Falls and in Toronto. In New York she met Elizabeth Schumann, and broadcast over TV station WPIX. Her final program was given to the Methodist "office family" at 150 Fifth Avenue, New York on Tuesday, June 5th, prior to her sailing on June 7th for England.

Her outstanding ability as a soprano soloist, her charming manner, and her genial spirit endeared her to all whom she met. Her husband, Mr. Harry Hayman served as her accompanist and manager. They left a wide stream of charm and good will wherever they went. That music hath charms has been demonstrated once more and proven a source of unexpected and abundant good will.

Ask End Of ROTC

Salem, Ore. (RNS) — An "early termination" of the air ROTC unit at Willamette University was asked by the Oregon Methodist Conference at its annual meeting here. The vote was 89 to 74. Debate over whether the Methodist-related school here should have a military training program, compulsory for under-classmen, occupied nearly two hours.

President G. Herbert Smith of the university announced following the vote that the program will start in September, as scheduled. He said that the conference "does not in any way determine the policies of Willamette." The ROTC program was unanimously accepted by the university trustees, he added.

The resolution adopted by the conference held that the proposed ROTC training is in opposition to the position of The Methodist Church against war and militarism.

Forced To Expel Chiangs

Hong Kong (RNS) — Generalissimo and Madame Chiang Kai-shek have been expelled from the Communist-controlled Chinese Methodist Church, press reports reaching here stated.

Announcement of the expulsion was made at a mass accusation meeting in Shanghai attended by members of various denominations.

Bishop Kiang Changchuan, who baptized the generalissimo as a member of the church, was required to criticize himself at the mass-meeting for his action.

The reports also said that Bishop Kiang accused two American missionaries, one of whom was the Rev. Sidney Anderson, associate pastor of Moore Memorial Methodist church in Shanghai, at which General Chiang was baptized. Mr. Anderson is now in the United States.

The meeting reportedly adopted a resolution demanding strict punishment for several American missionaries now under arrest, including Dr. Frank Price, veteran Southern Presbyterian missionary.

The Communist promoters of the meeting also required the delegates to denounce alleged crimes committed by foreign missionaries throughout the country.

Protestant leaders and pastors were reported to have denounced the Kwong Hsueh Hui, a missionary publishing house said to have published 2,000 books during its 65 years of existence. It was charged that 60 per cent of these were anti-Communist and designed to promote the American way of life.

The Shanghai meeting decided to hold further denunciation sessions to "ferret out American spies from Chinese Christian circles."

Hits Confusion

Salem, Ore. (RNS) — Methodist Bishop Gerald H. Kennedy of Portland struck out here at what he called a current tendency to confuse religion with patriotism and to make Christianity "purely an American affair."

In a sermon at the closing session of the Oregon Methodist Conference the bishop used as his theme the prophet Jeremiah who, he said, finally spoke his beliefs after overcoming the fear of being called a traitor.

He urged Christians to "root up and break down the half-truths" that putting everything into armaments will assure peace, that freedom must be uncontrolled and undisciplined, that people have a choice only between security and license, and that the United States can have full national sovereignty in today's world.

Bishop Kennedy asserted that this country's right to moral leadership of the world is open to question in the light of its emphasis on such evils as liquor and gambling.

"Every church should have a war department," he said, "to destroy and overthrow" such things, of which Christianity is an enemy.

The bishop said he still believes there is a chance to convert Communists to the Gospel instead of shooting them, and that he is just as worried about a "gray fringe of neutrality" as about Methodism's accused "pink fringe." He called the Church "the most constructive, hopeful institution" in the land and said it should keep its feet rooted in the past but its head moving with the times.

The Conference adopted a report urging Congress to create a Department of Peace; opposing universal military training; and asking that the rights of conscientious objectors be protected in national legislation. Study of proposals aimed at removing the causes of tension and war also was urged.

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Books Reviewed

"Handbook Of Denominations In The United States"

By Frank S. Mead. Abingdon Cokesbury, New York, 1951. Price, $2.75.

Frank S. Mead, former editor of *The Christian Herald* and well known author of articles and books, has produced a most excellent reference book of definitions of the 225 denominations currently existing in this country. While some users of this reference book will not like all of the things Dr. Mead reports about their particular denomination, they will like what he has said about others.

The book discusses in comprehensive style the known facts about each of the denominations, and with amazing simplicity gives the reader a fascinating bird's eye view. Arranged alphabetically and with an ample index, this handbook is a priceless possession for any reference library or for a leader in a local church where knowledge of other denominations is constantly needed. — *Reviewed by E. S. Bucke.*

"Free To Grow"

By Blanche Carrier. Harper and Bros., N. Y., 1951. Price, $3.00.

The purpose of this book is to demonstrate the possibility and the means of changing the character structure of individuals within the church "so that they may become redeeming personalities." The need for three securities — "affectional security," "cosmic security," and "ego security" — is suggested as fundamental, and specific suggestions as to how parents may help their children are given. Dr. Carrier moves with assurance in the field of the inter-relationships between psychology and religion.

The main propositions of the book are sound. For example, "education, psychology and worship are the three forces by which character structure is changed and each is essential to the other." (p. 116) However, there is more than one doubtful generalization also. In analyzing what our culture is and what it is doing to us she says, "the leaders of nations are depending more and more on the power of enforced uniformity because they know they dare not trust a people who bear within themselves the marks of a disintegrating culture." (p. 27) And again, "an obsession for efficiency has created a social organism that must keep the machines running to make both needed and needless things day and night." (p. 27) As a whole, this chapter (the second) seems to be the weakest in the book.

The chapter discussing worship is better than one usually finds in such a book but still seems inadequate. In common with many religious educators the author tends to subordinate the proclamation of the word. "In the past," she says, "the pulpit has triumphed over the altar when waves of intellectualism and secularism have arisen, but when the seeking spirit in men predominates, the altar returns to center of attention." (p. 135) Try to make that statement fit 18th century England, the Anglican Church, and the Wesleyan revival!

The book will do more good than harm in the great task of evangelical Protestantism today, that of revitalizing the church. — *Reviewed by Raymond E. Balcomb.*

"The Meaning Of The Sermon On The Mount"

By Hans Windisch. The Westminster Press, Philadelphia, Pa. Price, $4.00.

Scholars have recognized this as one of the finest books on the Sermon on the Mount. This revised edition has been translated by Dr. Gilmour of Queen's University, Kingston, Canada. Dr. Windisch, whose contributions to New Testament scholarship have been manifold and evident, taught at Leipzig and Leiden and Halle-Wittenberg.

In these 213 pages he has related the Sermon on the Mount to Eschatology and to Judaism, has faced the problem of its practicability, and interpreted it in the light of both historical and theological exegesis.

Recognizing "that there is a conflict between Jesus' demands and the actual conditions of everyday life," the author has insisted that we must understand by historical exegesis the original meaning of these imperatives of Christ and then by theological exegesis make them relevant to today's situations and our Christian faith. Thoughtful ministers will gratefully study this profound book on "Christ's ethic of obedience and judgment." — *Reviewed by Charles Daniel Brodhead.*

"The Attack Upon The American Secular School"

By V. T. Thayer. The Beacon Press, Boston, Mass. Price, $3.00.

In one of his modern fables James Thurber draws the moral that it is about as good to fall flat on one's face as to end up on one's back because he bent over backward too far. This book almost falls over backward into the idea that the religious knowledge and attitude inculcated by our public schools is just about right as it is in its reaction against the encroachments of sectarianism.

It is not to be disregarded on that account, however. As recent Supreme Court decisions and numberless local situations from Pasadena, California to Boston, Massachusetts demonstrate, there is no more critical domestic problem facing us than that of public education and organized religion. This book is a *must* for religious educators and any preacher who wishes to speak intelligently on the problems of "release time" and public education. It would make a fine present to the members of your local school board.

Thayer denies that the "secular school" is either godless or atheistic. Rather, it is "an institution that carefully eschews sectarian instruction." His discussion of its origin and evolution is brief but adequate, and that of the practices (both Roman Catholic and Protestant) which are undermining it, lucid and convincing. He performs some ruthless surgery on some cherished Protestant practices (Bible reading, Lord's prayer in schools) and the writings not only of conservatives but such liberals as Fosdick, Weigle, Butrick. He cuts cleanly, however, and with a sharp knife.

He fails, in this reviewer's judgment, to establish his own position that morality and democracy are really independent of the religious and cultural rootage. At times he is quite as dogmatic as any traditionalist.

The author succeeds admirably in his major purpose, which is, "to warn the reader of the dangers to free education if sectarian interests succeed either in boring within public education or in obtaining public funds with which to support parochial education." — *Reviewed by Raymond E. Balcomb.*

"Christ And Culture"

By H. Richard Niebuhr. Harper and Brothers, N. Y., 1951. Price, $3.50.

Christian faith and the general human culture have been persistently in tension and often in open conflict. That is a historical fact. The experience of this opposition has given rise to much serious Christian thought concerning the true relation between Christ and culture. Today, with all the culture of the world in process of rapid change, careful consideration of this problem is urgently needed.

Dr. Niebuhr finds five main types of Christian thought on the subject, all of them exemplified and rooted in the New Testament itself. In turn he examines such views as Tolstoy's, setting Christ against culture, the classical Roman Catholic synthesis in which Christ is placed above culture, the more dramatic synthesis of Luther and Kierkegaard in which Christ and the world are set in sharp opposition requiring the Christian to live in paradoxical tension between them, and finally, a view illustrated from Augustine, Calvin, Wesley and F. D. Maurice in which the Christian is to seek the transformation of the world by the grace of Christ.

The author attains a commendable degree of objectivity in appreciating the values of each position while criticizing its defects and perils. The fourth view, the doctrine of paradox, is criticized less searchingly than the first three, while the doctrine of trans-

mation is persuasively advocated without sustained criticism of the main position. ally, in what seems a curiously appended apter, it is concluded that no one of the wers is complete so each individual is to shift for himself. Since Dr. Niebuhr s shown how the truth in all the views be included in a transformationist view, final chapter seems like an anticlimax hich hardly belongs to the whole.

However, the last chapter is notable for excellent sympathetic criticism of Kierkegaard, stressing that the individual's existential Christian decision is made as the ir of a historical community and in the pe of social as well as individual redemption.

A minor defect is the occasional identification of "reason" with a naturalistic view human history. This is plainly due to e author's neo-orthodox cultural associations and through these to the naturalistic as of early twentieth century culture. In spect to naturalism some recent "accommodating" liberals have a more radical itique of contemporary culture than do the radox-loving theologians who have influenced this phase of Dr. Niebuhr's thought. The volume as a whole maintains an admirably inclusive, yet independent perspective. It will be helpful in mediating current heological conflicts and in helping to correct ne-sided over-simplifications. — *Reviewed y L. Harold DeWolf.*

"Man: Mind Or Matter"

By Charles Mayer. The Beacon Press, Boston, Mass., 1951. Price, $2.50.

Dr. Mayer, as Harold A. Larrabee indicates n the introduction, is one of the European cientists who indulges in philosophical speculation beyond the scope of his discipline. n this book Dr. Mayer expounds "progressionist materialism." His approach is scientific; his conclusions are philosophical. He maintains that all causes are "exclusively material in character."

As philosophy, the book has several serious weaknesses. (1) Chance and determinism hang in mid-air. He denies that nature proceeds by either, but illustrates it as proceeding by both, concluding that pure chance and pure determinism form a dilemma only n our minds. (2) He claims ultimate purposes are illusions because of the "ferocious prodigality of Nature," yet sustains continuing progress. (3) He asserts that nature is purposive but of an automatic sort. (4) The relation of reason to experience is confused. "It is experience and not reason, which has taught us the value of life." (5) He claims that man has creative intelligence making infinite progress possible, but that reasoning depends upon the inherent persuasion of the component material cells. (6) He dismisses the problem of free will as imaginary, existing "only in our minds."

Dr. Mayer approaches the real problems of philosophy, but unfortunately offers insufficient support for his conclusions. His book is addressed to a limited public; only those with training in science and philosophy should read it. Few should be convinced that it offers an adequate or true philosophy of life. — *Reviewed by G. H. Todrank.*

Seminar Held In Spain

MADRID (RNS) — A seminar in intergroup relations — the first in this country — was held at the Institute of Francisco Vitoria which is conducted by Spain's Council of Scientific Research. It was attended by 30 Spaniards and a group of Americans.

At the close of the two-day meeting, the Spanish participants endorsed the brotherhood movement and voted to carry on preliminary activities in preparation for a series of international seminars in intergroup relations to be held in 1952. Among the Americans who participated was Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews.

Leaders Espouse Secularism

WASHINGTON, D.C. (RNS) — Hearings on the need for a better moral code in government opened here with a warning from a Protestant theologian that many leaders in all walks of American life have disavowed traditional forms of religious belief.

A sub-committee of the Senate committee on labor and public welfare, headed by Senator Paul H. Douglas (D.-Ill.), is conducting the hearings on Senate concurrent resolution 21, introduced by Senator J. William Fulbright (D.-Ark.), which authorizes the creation of a civilian commission to study moral standards in government.

Professor Theodore M. Greene of Yale University, who teaches a course in philosophy of religion, supported the Fulbright resolution and suggested that at least three religious leaders, chosen from the three major faiths, should be appointed to the proposed 15-member commission. He said that the commission's study should go deeper than surface indications of the lack of a moral code in business and government, and should seek the basic cause for present American attitudes of cynicism toward crime, racketeering, graft and public corruption.

Professor Greene said that American churches and synagogues are inculcating real religious faith in only a minority of Americans at present. He told the committee that the nation's leadership is becoming purely secular in outlook and that "the effect of this widespread secularism upon our moral standards and practices demands careful study."

Senator Douglas said that a number of religious leaders had asked to testify at the hearings, which are expected to continue into July.

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Pope, Adenauer Discuss

ROME (RNS) — Pope Pius XII received Dr. Conrad Adenauer, chancellor of the Western German Republic, in a private audience lasting an hour. It was one of the longest audiences ever given by the pope to a foreign statesman.

The religious situation in Germany was discussed, according to a Vatican press announcement. Among the questions considered was the 1933 concordat between the Vatican and Germany, which the Bonn government still recognizes. Possible revision of part of the concordat to meet the present situation was believed discussed.

Another topic was the creation of a German Embassy to the Holy See. While Pope Pius has named a Nuncio to Germany, Archbishop Aloysius J. Muench of Fargo, N. D., the Western German government has not yet announced its ambassador to the Holy See.

The German ambassador to the Vatican has traditionally been a Protestant but reports are current that a Roman Catholic will be named in deference to the growth of the Catholic population in West Germany.

Alabama Sterilization

MONTGOMERY, Ala. (RNS) — A bill to sterilize mental defectives in state institutions was killed in the Alabama Senate by a floor vote of 19 to 16 after a series of heated debates.

Although a similar bill is still in the House health committee, the Senate action has apparently killed the legislation for the current session. Opposition to the bill was led by Roman Catholic leaders.

The measure was endorsed by the Birmingham Methodist Ministers' Association and various medical, social work and women's groups. Representative Ben Dodd, a Baptist minister, spoke against the bill.

Is Your Family Queer?

Mrs. Howard M. Le Sourd of Newton, Mass., national sponsor of the Kappa Phi National Methodist Girls Club, gave the opening address at the current biennial convention of the club at Grinnell, Iowa. Her subject: "Is Your Family as Queer as Mine?"

Another New England woman, Mrs. Gladys Romeyn of Melrose, Mass., is the inspirational speaker each morning on the subject: "Royal Manners for Those Who Serve the King."

Other participants in the program during the week of June 25th-July 2nd are: Ellis Marshburn of New York City, speaking on "Migrant Work;" Mrs. Franklin Reed, president of the World Federation of Methodist Women, who has just returned from a trip through Latin America; Mrs. Frank Brooks, national president of the Woman's Society for Christian Service; Bishop Charles W. Brashares of the DesMoines area, the Sunday morning speaker; Miss Dorothy Nyland, national student secretary, speaking on her recent trip to India; and Kathryne Bieri and Alice Murdock of the National Board.

Attending the convention are eight foreign students, as well as three students from Bennett College.

Racial Inclusiveness

Memorial presented to the Lexington Annual Conference, Hartzell Methodist Church, Chicago, Ill., May 23-27, 1951 for consideration by the General Conference of 1952.

WHEREAS, We believe the continued practice of segregation on the basis of race and color to be a denial of religious liberty and an anachronistic limitation of free movement among the children of God, and

WHEREAS, In keeping with the spirit of the Christian Gospel we look to the elimination of racial discrimination within The Methodist Church in this generation, and

WHEREAS, We believe the continued growth of The Methodist Church among Negroes to be basically dependent upon its adoption of a racially inclusive policy at all organizational levels, and

WHEREAS, We believe the present Inter-Agency Committee on Social Issues, because of the composition of its membership, and the nature of its several functions and duties, to be too limited in available time, resourcefulness, and interest to make adequate study leading toward the program of integration which the times demand —

BE IT RESOLVED that the Lexington Annual Conference now in session at Hartzell Methodist Church, Chicago, Ill., memorialize the General Conference of The Methodist Church 1952: (1) To make provision for a racially inclusive policy at all organizational levels in The Methodist Church, where such policy is not in violation of civil laws; (2) To establish a special study commission, with adequate representation of the racial groups in The Methodist Church in the United States, to discover the most expeditious and sound ways and methods of establishing racial inclusiveness in The Methodist Church at all levels and in all geographical areas; To provide adequate financial resources for such meetings, research and surveys, and professional assistance which this study may require.

BE IT RESOLVED that this study commission shall make annual progress reports to the Council of Bishops, who shall make provision for the publishing of such parts of these reports which in their judgment shall serve to prepare the general church membership for intelligent action on the study commission's quadrennial report to be made to each General Conference, and

BE IT FURTHER RESOLVED that this study commission or its successor shall be in force until its mission shall have been accomplished.

CHARLES F. GOLDEN.

Soil Stewardship

PIERCE, Neb. (RNS) — A stewardship of the soil committee was formed here by a Methodist clergyman following a disastrous flood. Here's why the Rev. George Danskin, pastor of the Methodist church, felt it necessary to organize the committee. While he was assisting parishioners in repairing the damage to their land caused by the flood, one farmer asked, "What have we done that God would punish us like this?"

The clergyman turned to his parishioner and said: "God didn't make this flood. You and I and a lot of people just like us made it. If each farmer up and down the watershed had taken the steps necessary to hold as much of the rainfall as possible on his land, this flood would never have occurred."

The following Sunday, Mr. Danskin put his thoughts into a sermon. Then he formed the stewardship committee.

Sunday Sports Legislation

HARRISBURG, Pa. (RNS) — Pending bills to enable local referenda on Sunday hockey and basketball in Pennsylvania were termed "discrimination against the churches" by the Lord's Day Alliance in a campaign to defeat the measures.

The Rev. Melvin M. Forney, Alliance secretary wrote legislators that existing state laws permitting baseball and football on Sunday come within the same discriminatory category.

"Baseball, football and all sports have six days a week to operate and make their financial gain," he stated. "Until recently, this was considered the order of our society with the seventh day, Sunday, being given to the Church for its activity of moral and spiritual character building.

"Baseball and football and other worldly amusements and sports which are practiced on Sunday are definitely discriminatin against the Church.

"Instead of urging you to adopt legisl tion which would further discrimina against the Church, we are asking that yo make a complete study of the question discrimination and reconsider the laws whic now permit Sunday sports and amusemen with a view of eliminating them and givin the full day Sunday . . . to the Church."

"The Church," Mr. Forney continued, " interested in Sunday so that it might hav opportunity to build character. The com mercial interests are interested in Sunday s that they might build profits. Which more important to our American society a present?"

End Of Segregation

TACOMA, Wash. (RNS) — The Pacifi Northwest Methodist Conference approved rules committee proposal that all race segre gation in Methodist churches be eliminated

Also approved was a provision to receiv into the conference two West Coast pro visional Conferences composed of orientals thus dissolving the oriental groups. One o these is the California Oriental Provisiona Conference, and the other is the Pacific Japanese Provisional Conference.

In 1948, the Church's General Conference adopted an enabling act to make possible the integration of the two oriental conferences and the Latin American Provisional Conference with other conferences in the same geographical areas. In its action, the Pacific Northwest Conference stipulated that integration of the oriental conferences would be carried out if the other conferences involved concurred in the decision.

The Homemaker's Corner

Mrs. Harry A. Burnham

With the end of June schools have closed, camps are beginning to open, and cars are loaded with innumerable packages which we take to our summer homes, and then bring back again in the autumn, often without having opened them at all. Just now we make our farewell bow to the loveliest month of the year — at least one of the loveliest.

In June the heat of summer is new and we revel in it as we cannot in an August spell.

June nights bring the first fireflies, soaring so high that it is difficult to distinguish between them and the stars twinkling in the purple sky.

What were peepers down in a pool in May are now real "kerchogs" on lily pads:

"Teaching little froggies in a row
How to dodge the stones that bad boys
throw."

June bugs thump their crusty bodies against the screens and either make or find an opening. Bang! they go against the light.

June leaves are fresh and green or yellow

heir joyous new growth. Later they will dusty but now, in June, they shine and le as they discuss among themselves the parative beauty of a trembling aspen leaf a tiny maple leaf which is slow in grow- to maturity, but which will later furnish ecy for bird's nests and welcome shade picnickers. White oak leaves take their leisurely time in June, they grow slowly surely while birch leaves seem to be in urry to reach adulthood.

une is a good time to rest a bit, after duations, packings, etc. and listen to the nds of nature which will not be the same in until next June. That is if garden ds will allow a moment's rest. How y do grow in June! But what is so rare a fresh radish or some early string beans!

. Guy Wayne

DePauw University bestowed upon the r. Guy H. Wayne, pastor of the College enue Methodist Church in West Somer- e, Mass., the degree of Doctor of Divinity its commencement exercises on June 10th. President Clyde E. Wildman, in his cita- n presenting Dr. Wayne for this degree, iewed his academic background as fol- vs: Bachelor of Science, Central Normal llege, 1915; Bachelor of Arts, DePauw iversity, 1920; Bachelor of Sacred The- gy, Boston University, 1923; Graduate dy in Philosophy of Religion in Boston iversity, Harvard University and Berlin iversity, 1923-1928. Dr. Wayne has served the First World War as a First Lieutenant the Heavy Artillery, 1917-1919. His first storate was in Terre Haute, Indiana.

In New England he has held the follow- g pastorates before coming to College enue Methodist Church: Plainville Meth- ist Church, Copley Methodist Church, Bos- n; Fisk Memorial Methodist Church, Na- k; St. Paul's Methodist Church, Lynn, ass. He assumed the responsibilities of the llege Avenue Methodist Church on May nd, 1949. This church, with a member- ip of 2114, is one of the largest and most fluential in the Boston Area of the Meth- list denomination. Dr. Wayne was re- ntly elected president of the Somerville uncil of Churches.

n A Wide Circuit

V. W. Reid

n Patriotism

The industrious Boswell, in his "Life of r. Johnson," quotes the master as having nce remarked, "Patriotism is the last refuge a scoundrel." But, of course, Johnson as at times cynical, often bombastic, and e might have another thought the next day; e must not take him too literally! How- ver, when we have been so recently read- g the revelations made by the Kefauver ommittee and the conflicts in motives and ims as indicated in the Senate inquiry into top diplomacy and top defense, we can't easily dismiss Dr. Johnson's notion in its entirety.

Not everybody who waves a flag and bares his head at the playing of the national anthem would qualify under Webster's definition of a patriot: "one who loves his country, and zealously supports its authority and interests." That's a definition that will stand much study. . . .

A man in love does not go running around with a banner and crying out, "I love my wife," or "I worship my old mother." In fact, if he does constantly reiterate the idea, we begin to suspect that it isn't true or that he doesn't know what love is. The lover's actions — not his words — are the test. If he neglects his home responsibilities, exhibits selfishness rather than generosity, or is too busy to make his mother's declining years comfortable and happy, then his acts belie the words upon his tongue.

So, too, patriotism and loyalty demand action — action in the interest and support of the country or the cause to which love and devotion are expressed. It is quite possible that the true patriot may never march in a parade, may never raise a flag to the masthead, may never fire a gun, may never declaim upon some national boast. It may even be that his zeal for his country's (and the world's) welfare will leave him misunderstood and assailed by those who flaunt a false cloak of vociferous "patriotism" either ignorantly or for ignoble purposes.

The man who loves his country will not accept Stephen Decatur's toast as given, but will modify it thus: "My country, right or wrong: if right, to keep her right; if wrong, to make her right." And it is in that effort *to make her right* (as well as keep her right) that the patriot can expend all his zeal and all his strength. And here, too, he will always be in conflict with the lip-serving pseudo-patriot.

The patriot is the man, described by Micah, who acts with justice and with kindness, and who walks in God's fellowship and service. The patriot is Franklin K. Lane's "Flag Maker" — the boy who won the corn club prize, the mother who sacrificed to educate her son, the clerk who helped the troubled farmer. The patriot is the man who seeks to serve his fellowmen, rather than to be served by them.

The patriot may sometimes have to place directives of his conscience and of his God above directives of the majority or of temporal rulers. The patriot will never "draw the mantle of his couch about him" while there is hunger, or injustice, or sin, or pain, or ignorance anywhere in his own land — or in any land. The patriot is never insular, never disparaging of others, never threatening, never building his own interests — nor his nation's — at the expense or hurt of another's.

Bars Baccalaureate

ALBANY, N.Y. (RNS) — Baccalaureate services in public schools are violations of the state constitution, Dr. Lewis A. Wilson, state commissioner of education, declared in a formal ruling. The ruling was said to affect religious services held at graduation time in public schools of many upstate and suburban communities.

Dr. Wilson gave his decision in response to a legal appeal made by Msgr. Edward V. Dargin, pastor of St. Joseph's Roman Catholic Church, Croton Falls, N.Y., who protested a baccalaureate service announced for June 17th at Central High School in the nearby town of Somers. Msgr. Dargin, who had declined an invitation to deliver the baccalaureate address, charged that the proposed service was "contrary to the religious teachings and tenets of the Catholic members of the graduating class." Of 24 seniors in the school, seven are Catholics.

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PERSONS

Dr. F. Howard Callahan, of New York City, will become chaplain and field secretary of the Methodist Hospital of Brooklyn. His appointment has been announced by Bishop G. Bromley Oxnam of the New York Area, and Dr. Chester C. Marshall, superintendent of the hospital, to take effect on September 1st. Dr. Callahan, who is in the 10th year of his pastorate at the Church of St. Paul and St. Andrew, recently was the recipient of a Freedoms Foundation award for a sermon preached in his church last July.

The Annual Assembly of the Winnipesaukee Camp Meeting Association will be held on the camp grounds at The Weirs, N.H., July 29th to August 5th. A "Good Neighbor" program will be at the same place, sponsored by the association, through July and August, except during Assembly week. Vespers Sundays at 7:30 and lectures and entertainments Thursdays at 8 p.m.

Preaching Mission Announced

Dr. Marion J. Creeger, New Haven district superintendent, has announced the schedule of preachers chosen for the New Haven District Vesper Preaching Mission, to be held at the Forestville campground on the five Sunday afternoons of July.

The theme of the preaching mission is "Our Ministry and Mission." Guest preachers as scheduled are as follows: July 1 — The Rev. John Emerson Zeiter, minister, Hanson Place Central Church, Brooklyn, N.Y.; July 8 — The Rev. William H. Alderson, minister, The First Methodist Church; July 15 — Professor Paul H. Vieth, Yale Divinity School; July 22 — Bishop Herbert E. Welch, retired; July 29 — The Rev. T. T. Brumbaugh, associate secretary division of foreign missions, The Methodist Church.

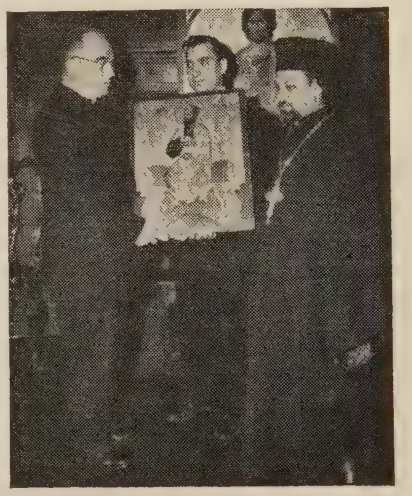
Needham Dedication

The final service of consecration was held at the new Carter Memorial Methodist Church, Needham Heights, Mass., last Sunday when Bishop John Wesley Lord preached and consecrated the altar. The program of consecration and dedication has continued for two months with emphasis upon the sanctuary, the Gorse Memorial Chapel, the Preston Mitchell Hall, the William Carter Educational Building, and upon the various phases of the church's program and ministry.

This church, which is executed in simple colonial architecture, has been acclaimed by many visitors as not only beautiful but also as most complete in its detail, equipment and furnishings. The project consisted of a new sanctuary, chapel and fellowship hall, and the complete rebuilding of the old building for educational and social activities. The total cost was $275,000, of which amount $225,000 has been paid in cash.

The entire project has been executed under the leadership of the Rev. Harold H. Cramer, who has just concluded six years as pastor. Mr. Cramer was awarded a Stowell scholarship to Palestine last year and was unable to go because of his building program. The trustees generously extended the time so that he might make this well-deserved trip this year. He will also be a delegate to the Methodist Ecumenical Conference in Oxford.

Bishop Oxnam To Greece



Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church, is shown in conference with Greek church officials in New York. He is exhibiting an ancient ikon of St. Paul, presented to him in Athens in 1945 by his eminence, Archbishop Damaskinos, the regent of Greece.

Bishop Oxnam flew on June 12th to represent 30 American religious bodies of the National Council of Churches at a two-week festival pilgrimage celebrating the 1900th anniversary of the coming of St. Paul to Greece, and the introduction of Christianity into Europe.

Left to right: Bishop Oxnam, Father H. Magoulias of Brooklyn, and his grace, the Rt. Rev. Demetrius Mikras, chancellor of the archdiocese.

Dr. T. Arthur Mosley, formerly of St. Paul's Methodist Church in Eau Gallie, Fla., has been appointed to the Cason Memorial Methodist Church, Delray Beach, Florida. The appointment was made by action of the Annual Conference of the Methodist Church recently held in Lakeland, Fla.

On Wednesday evening, June 13th, the Men's Brotherhood of the First Methodist Church, Fitchburg, Mass., held their second annual Sports Night Banquet at the church. The speaker for the occasion was George Kell, third baseman for the Detroit Tigers of the American League, who was presd at the banquet a year ago. Mr. Kell is Methodist, and is very popular with Fitchburg fans, who feel they have come to kn him through this friendly association. T affair has attracted city wide attention. T president of the brotherhood is Mr. Clare May, who made the arrangements for bo these events.

Mrs. Marjory Elizabeth Franzen, wife the Rev. John T. D. Franzen, minister the Westville Methodist Church, New Have Connecticut, died after a long illness at h home, May 29th. Besides her husband, s leaves three daughters, Judith, age 13, a Deborah and Kathleen, age 9.

The Rev. John B. Olds, formerly of t First Methodist Church, Somerville, Mas has been appointed pastor of the Wade Pa Methodist Church, Cleveland, Ohio. T installation ceremony took place at the Wad Park Church at 7 p.m. on June 3rd, wit the district superintendent, the Rev. Dr. Cla ence H. LaRue, officiating.

Minnie C. Hood

Funeral services for Miss Minnie C. Hoo of 41 Reed Street, Lexington, Mass., wh died on June 4th, were held on Wednesday June 6th, at the Douglass Chapel in Lex ington, with the Rev. Roy M. Pearson of ficiating. Burial was in Westview Cemetery

Born in Rush County, Indiana, Miss. Hoo moved to Lexington from Barre in 1925 Former historian of the Lexington Chapter Daughters of the American Revolution, sh was an honorary member of the Woman' Association of the Hancock Church as wel as a member of the church. She attende DePauw University, Greencastle, Indiana.

Miss Hood was the aunt of Norton T Hood and Miss Elenoir Hood, and the siste of the late Rev. W. Lenoir Hood, a former Methodist clergyman in the New England and New England Southern Conferences.

Named Senior Chaplain

The Rev. George H. Parker, Jr., pastor of Trinity Methodist Church of New Bedford, Mass., has been appointed senior chaplain for the Interchurch Council of greater New Bedford. The appointment was announced by the Rev. Harold M. Udell, chairman of the personnel committee of the Interchurch Council, and Mrs. James Radcliffe, Jr., chairman of the division of chaplaincy.

The 49-year old minister was born in Providence and received his bachelor of philosophy degree from Brown University in 1923. He was graduated from Boston University in 1926, receiving a degree of bachelor of sacred theology.

An Army chaplain for two years, Mr. Parker was stationed at Welch Convalscent Hospital, Daytona Beach, Fla., where he was

:e in work with psychoneurotic patients. received four years of clinical pastoral ning at Massachusetts General Hospital, :on Dispensary, and Boston Psychopathic pital. He has served pastorates in West nis, Pawtucket, Providence, Middleboro Braintree.

The editor of ZIONS HERALD has resumed regular summer schedule of transcribed adcasts of religious news to be heard each day at 9:15 a.m. on the Yankee Net-k Station WNAC, Boston. The broad-s will be made each week until Sunday, tember 9th.

ishop John Wesley Lord announces the ointment of the Rev. William T. Ben-t to the Bucksport, East Bucksport, North ksport, and Orland charge on the Bangor trict of the Maine Conference, effective y 1st. Mr. Bennett has been pastor at hmond, Maine, on the Augusta District, ce 1948. His successor on that charge, ich includes Dresden Mills and South esden as well as Richmond, will be the v. Frank M. Fellows, who has served in New England Southern Conference at osup and Oneco, Conn., for the last two rs.

artha's Vineyard ssociation

The speakers for the Sunday evening lec-e series of the annual summer session of Martha's Vineyard Camp-Meeting Asso-tion, Oak Bluffs, Mass., have been an-unced by the Rev. James Monroe Gage, esident of the association. They are as lows:

July 1 — The Hon. Francis B. Sayre, a ember of the U. S. Mission to the United tions.

July 8 — Dr. Emory S. Bucke, editor of ONS HERALD.

July 15 — Dr. Eugene L. Smith, executive cretary of the foreign division of the Mis-onary Board of The Methodist Church.

July 22 — The Rev. Ernest R. Case, min-er of Emmanuel Methodist Church, Wal-am, Mass.

July 29 — Dr. H. Hughes Wagner, min-er of Trinity Methodist Church, Spring-ld, Mass.

August 5 — Dr. Samuel Hedick, Boston niversity Theological School, Boston, Mass.

August 12 and August 19 — Dr. L. L. unnington, minister of First Methodist hurch, Iowa City, Iowa.

August 26 — Dr. William R. Leslie, min-ter of St. Mark's Methodist Church, Brook-ne, Mass.

Especially featured in the program this ear are the assembly week sermons, August 2th-19th, to be given by Dr. L. L. Dunning-on, minister of the First Methodist Church, owa City, Iowa. Author of several books, r. Dunnington lived in Russia a year, and has made four subsequent trips to study their plans. In 1939 he went to Europe for the *Duluth Herald Tribune* to write 12 articles on "The Danger Spots in Europe."

Dr. Dunnington will also give a special lecture at 8 p.m. on August 20th on the subject, "Loose Rivets in the Iron Curtain."

The Rev. Goeffrey W. Stafford of Drew University, Madison, N.J., will spend the summer in Scotland, preaching during the month of August at the Witward Chapel (Congregational) in Dundee. He will sail for Scotland on July 11th. Dr. and Mrs. Stafford are currently at Marshfield, Mass.

Methodist Men

The Methodist Men of St. John's Church in Watertown, Mass., organized under the charter of the Methodist Men of the Board of Lay Activities on April 12th. The charter was presented on Ladies' night, May 14th with a catered supper in the dining hall, followed by an evening of entertainment furnished by the Thompson family.

The charter was presented by Roy I. MacArthur, the district lay leader, to the president, Heman Howard. From left to right: Dr. Willard C. Arnold, district superintendent; Heman Howard, president Methodist Men of the St. John's Church; Franklin E. Harris, president-elect; Roy I. MacArthur, district lay leader; and the Rev. Edson G. Waterhouse, pastor of the St. John's Church.

This is the fourth group to be organized under the general board of lay activities Methodist Men's organization.

The dates and places for the Fall District Conferences, as set by the Area Cabinet at its seminannual meeting held in Boston on Wednesday of last week under the leadership of Bishop John Wesley Lord, resident in the Boston Area, are as follows: Portland (Maine Conference), September 25th, Rumford; Augusta, September 26th, probably at Waterville; Bangor, September 27th, Calais; Boston-Lynn (New England Conference), October 1st, Belmont; Springfield, October 2nd, Trinity Church, Springfield; Worcester, October 3rd, Epworth Church, Worcester; Southern (New Hampshire Conference), October 9th, Grace Church, Haverhill, Mass.; Northern, October 10th, Littleton, N.H.; Providence (New England Southern Conference), October 21st, Attleboro, Mass.; New Bedford, October 22nd, Middleboro, Mass.; Norwich, October 23rd, probably at New London, Conn. An innovation this fall will be the presence of the entire Area Cabinet, consisting of Bishop Lard and the 12 district superintendents, at all the district conferences.

EVENTS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the first half of July, 1951.

July 2 — The Rev. Wesley G. Huber, New England Evangelistic Assn.

July 3 — The Rev. Alexander A. Perry, A.M.E. Zion Church, Boston.

July 4 — The Rev. John L. Bryan, Morgan Memorial Church of All Nations.

July 5 — Boys from Morgan Memorial Fox and Douglass Camps, South Athol, Mass.

July 6 — The Rev. Ferdinand F. Peterson, First Baptist Church of Weston, Mass.

July 9 — The Rev. D. Harold Hickey, Robinson Memorial Methodist Church, Malden, Mass.

July 10 — The Rev. Arthur H. Block, Lutheran Church of the Newtons, Mass.

July 11 — The Rev. Robert W. Carlson, First Church of the Nazarene, Lynn, Mass.

July 12 — The Rev. Walter B. Lounsbury, Squantum Congregational Church, Mass.

July 13 — Professor Walter Holcomb, Boston University School of Theology.

Summer Program

The Rev. Donald G. Wright, pastor of the Mathewson Street Methodist Church of Providence, R.I., announces the following summer preaching program:

July 15 — The Rev. Francis G. Ensley, pastor, North Broadway Methodist Church, Columbus, Ohio.

July 22 — The Rev. Walter W. VanKirk, executive secretary, Federal Council of Churches, New York, N.Y.

July 29 — The Rev. Harold C. Case, president of Boston University, Boston, Mass.

August 5 — The Rt. Rev. John T. Dallas, Bishop of New Hampshire, retired, Lee, N.H.

August 12 — The Rev. J. Edgar Park, president, Wheaton College from 1926 to 1944, Osterville, Mass.

August 19—The Rev. Bernard C. Clausen, television minister at large, Willoughby, Ohio.

August 26 — Unannounced.

To Teach Bible

Dr. C. Ross Milley of Springfield, Mass., will join the faculty of National College, Kansas City, Missouri, in September as professor of Bible, Dr. Lewis B. Carpenter, president, announced.

Dr. Milley holds a B.A. degree from Mount Allison University in Canada, a B.D. degree from Victoria University in Canada, a S.T.M. degree from the Hartford Theological Seminary, and a Ph.D. degree from Boston University. The last year he has been teaching at the Springfield College in Springfield, Mass.

Defeats Fluorine Bill

SACRAMENTO, Cal. (RNS) — A bill authorizing the adding of fluorine to public drinking water to combat tooth decay was defeated by the state assembly, 37-34, after Christian Scientists protested that the practice would infringe upon their religious freedom. Christian Science representatives argued that the use of fluorine would constitute medication and therefore would go against their religious beliefs. They pointed to the practical difficulty of exempting Christian Scientists from the effects of a measure of this type.

Assemblyman Robert C. Kirkwood (R), sponsor of the bill, suggested that the religious objectors could buy bottled water. Because of the close vote, Mr. Kirkwood said he might make another effort to get the measure approved by the assembly.

Layman Enters Ministry

At the close of the 111th session of the New England Southern Annual Conference, Mr. John R. Downes, a local preacher in the First Methodist Church of Stafford Springs, Conn., was appointed to serve as supply pastor of the Methodist Church at East Glastonbury, Conn.

A few months ago, Mr. Downes relinquished his normal occupation to complete his high school work and in the fall will be entered as a student at the University of Connecticut. After completion of four years training at the university he will enter a theological seminary for completion of his preparation for the Christian ministry. Mr. Downes is a family man and has two children, Kathleen and John, Jr. During World War II he served for 30 months in the Infantry and for 15 months was a prisoner of war under the Nazis. The Rev. John E. Post is the pastor of the Stafford Springs Methodist Church.

Assails Blanshard

WORCESTER, Mass. (RNS) — Governor Paul A. Dever in an address described Dr. Paul Blanshard's latest book, "Communism, Democracy and Catholic Power," as a "seamless web of falsehood." Speaking at the 105th commencement of Holy Cross College, the state executive warned the graduates that they will be "subjected to suspicion, if not scorn, by those who completely misunderstand the church and Catholic education."

He denied Dr. Blanshard's charge that Catholic public officials are under clerical pressure, saying: "In a quarter century of public life, never once in the course of that time have I had the experience of having a priest or bishop of my church seek to influence me in my dealing with the law of our state."

Governor Dever said that intolerance has no place in the American way of life.

Offering For Race Relations

NASHVILLE, Tenn. — Receipts for Race Relations Day (1950-51) totaling $213,871 were the largest in the history of the fund. According to Dr. Matthew S. Davage, secretary, department of higher education for Negroes, Methodist Board of Education, 1950-51, recorded an increase of $18,714 over the Race Relations Day offering of the previous year. The next highest amount — $208,843 — was reached in 1948-1949.

Chaplain Resigns

President Harold C. Case of Boston University announces the resignation of the Rev. William E. Smith from his post as university chaplain so that he may complete doctor's degree studies at the University's school of theology, concentrating in the field of the New Testament.

Mr. Smith, whose resignation will become effective August 1st, plans to serve as minister in a parish near Boston, in addition to his theological studies at the university. As university chaplain since July 1st, 1950, he has co-ordinated the activities of the religious clubs of the major faiths on campus, directed student aid and counseling work, and supervised the university's brotherhood program. Prior to his appointment he was the minister of the Trinitarian Congregational Church in Wayland, Mass., and during the 1950-51 academic year he was the Edmund M. Beebe Fellow studying at the school of theology. A graduate of the university's school of theology in 1948, his home is in Seaford, Del.

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Methodist Loyalty Oath

JACKSON, Miss. (RNS) — The Mississippi Methodist Conference, in session here, established as a requirement for its ministerial candidates a pledge of loyalty to The Methodist Church.

The pledge was put into effect with a record class of 35 men who were admitted on trial and 19 who were admitted in full connection. It was adopted on the recommendation of the conference's board of ministerial training and qualifications after some of the candidates had criticized Methodist literature and colleges.

The statement which candidates must sign pledges "genuine adherence to the doctrine and discipline of The Methodist Church, its colleges, seminaries and boards.

"If and when I feel there is a need for constructive criticism of some aspect of the Methodist program," the pledge states, "I promise not to criticize publicly The Methodist Church and its institutions, or its ministry, but I pledge myself to make any criticisms through the proper channels, and in the spirit of Christian tolerance and love."

The conference called for the removal of Methodist officials who allegedly are "aiding the spread of communism and socialism." It denounced the Methodist Federation for Social Action as using The Methodist Church to promote communist and socialist teachings.

In another action, the conference memorialized the church's General Conference to preserve the Central Jurisdiction, which comprises Negroes. Some Methodist groups elsewhere have urged that the Central Jurisdiction be dissolved.

Hendrick Kraemer: Citizen Of Two Worlds

(Continued from Page 4)

labor standards, public-spirited action to improve the lot of peasants and factory-workers, and the independence of Dutch Borneo. The labor party had been formed with the specific understanding that liberty of religion and of speech were to be preserved, that the church, not to be attacked by the party, was rather to be acknowledged as receiving its life from God, to be recognized also as the people's ally and champion in every righteous cause. Not the totalitarian tyranny of Bolshevism, intent upon the shedding of blood not its own, but the Christian community seeking common solutions to common prob-

under the inspiration, and criticism, church — this was the program of utch Labor Party, to which Kraemer, ly because he was a Christian, was itted.

re was an unstudied humility, the ness of true piety and charity, shining Hendrik Kraemer's personality. Here original, profound mind, the super- y and the sensory worlds had come he perfect tension of mutual respect niliar in the Sermon on the Mount: first the Kingdom of God; . . . these shall be added unto you."

erican Deaconess Sees land

Thompson

labor government has probably saved nd from going communist, says Ameri- leaconess Grace Thatcher, Methodist, ly returned from nine months abroad. he living standards of the middle and classes have been drastically reduced, Woman's Society of Christian Service r adds.

rking in the Leysian Mission in Lon- Miss Thatcher spent three months in a blitzed section of the city working youth groups, young adults, and old- ensioners. She visited poor and well- in their homes and the ill in a number ospitals. "The poorest patient receives est of medical care at no cost," she says. eems that whether or not one favors ized medicine depends on whether he heavy taxpayer or the recipient of the its."

s Thatcher believes that most people that nationalization of industry with imperfections and evils was the answer mmunism in England. There has been eling-off so that most people who had at deal of money have much less, but ery poor are undeniably in much better nstances, she thinks. Higher income s among the middle classes have felt inch too.

ell us about cowpunchers" was the first the deaconess heard from many Brit- The cinemas exported by America, re the United States as a land of cattle- and gangsters, Miss Thatcher learned. everywhere I went just being an Amer- and a Methodist was a magic formula opened the hearts of the English peo- Over and over again I have heard ex- ions of gratitude for all that America lone through the Marshall Plan and for and clothing parcels sent from Amer-

e mission where the American worker t her time in London is situated in the t of Methodism. Just a few blocks away esley Chapel where John Wesley preach- e last eight years of his life and in the hborhood are the Anglican Church to h he belonged, the school he attended. and the Aldersgate Street house of the "heart warming experience."

Miss Thatcher, who worked at the Wesley House, Norfolk, Va., prior to going abroad in September, lived with two deaconesses in a seventh floor flat of the mission. They shared housekeeping duties and the American got a taste of postwar Britain's strict rationing program. The weekly egg allotment in winter was one per person, though when she left this spring as many as three and four were being distributed. On Monday the customer registers with the grocer for his weekly rations and on Friday goes to the butcher.

"You don't say you'll have so much; you take what he gives you. Then you go to another place for green vegetables and fruit. People stand in rain, sleet, and snow before these open stalls in the street."

The Leysian Mission has a program similar to that of an American mission, Miss Thatcher found, but with the characteristic British Methodist "class meeting" pattern. The head of a class is the spiritual guardian of the members, and it is his responsibility to see that they come to church and to visit them when they are ill or troubled. There are clubs, classes, and recreational groups.

As in America, the growing number of old people presents a problem. The mission maintains a "Cozy Corner" where 100 old-age pensioners, past 65, come for conversation, devotions, and tea. The majority of these live alone in small rooms, cooking in the open fireplace which heats their rooms. "The independence of these old people amazes me. They get out in any kind of weather and hobble up to the mission when they are so feeble one would think they couldn't get up the stairs by themselves." She tells of a ninety-year-old woman who goes up and down ninety-five steps to do her daily shopping.

The deaconess spent three months at Kingmeade College, British missionary training school, in Birmingham; traveled in France, Switzerland, Italy, Scotland, and Ireland; and attended the Deaconess Convocation at New Castle. British deaconesses do more preaching than their American counterparts, she observed. She was shocked, however, at the small church attendance in England.

In addition to her work with the people of the mission, Miss Thatcher attended operas and plays, sat in the visitor's gallery of Parliament, saw the royal family, Cambridge, Eton, Windsor Castle and other places of interest. She arrived in New York late in May and plans to begin her new duties with the Little Rock, Ark., Methodist Council of Churches in September. She will work in a citywide interracial project.

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"How meagerly they live whose minds
Can hardly be attacked;
Who dwell within peripheries
Fenced in by films of fact, —"

* * * *

"For Those I Taught," by Donald C. Babcock. American Weave Press, Cleveland, Ohio.

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Assault On Separation

Buffalo, N.Y. (RNS) — Separation of church and state is being "ruthlessly assaulted" by those who seek tax funds for sectarian institutions, Dr. Joseph M. Dawson, executive director of the Baptist joint committee on public affairs, warned the American Baptist Convention at its annual meeting. Such seekers of public funds, he declared, hope to accomplish their desire by arguing that the first amendment of the Constitution merely aimed to forbid the establishment of a single official church, but did not bar the government from aiding "any and all churches as it may see fit."

The Baptist executive rejected this interpretation of the first amendment, which he described as meaning that "the founding fathers may have forbidden a monogamous union between the state and a single church, but tried to permit a polygamous union between the state and all the churches."

Dr. Dawson pointed to historic pronouncements on the subject which, he said, stressed that "the wall of separation between church and state must never be breached," and opposed the use of tax monies for religious institutions. Acknowledging that "a few Protestants side with the Roman Catholics" in an effort to uphold the theory of government aid for all churches, Dr. Dawson commented: "This is unfortunate, because there is in this erroneous interpretation of the Constitution a dire threat to religious liberty in America. If adopted, it would spell the death of free churches in this country."

Religious liberty in this country, he said, is "seriously menaced" by:

(1) Widespread ignorance of the American constitutional principle of church-state separation. (2) By good Protestants who shrink from any utterance or action that is controversial, even though their silence may bring injury to all others. (3) By certain ambitious politicians who yield to sectarian pressure in order to be elected and hold their positions, regardless of the Constitution. (4) By Roman Catholic officials who carry their sectarian bias into the administration of the law.

Laurel Park

The Springfield District Christian Life Institute is to convene at Laurel Park, Northampton, on August 19th-26th. Dr. Allan Knight Chalmers of Boston University School of Theology will preach each evening of the week. Sunday preachers will be the Rev. Wilbur C. Ziegler, pastor of Cliftondale Methodist Church, on August 19th, and the Rev. Bernard C. Drew of First Methodist Church, Northampton, on August 26th. Music throughout the week will be provided by the Rev. Glenn D. Glazier of St. James Methodist Church, Springfield. Miss Patricia Combs of Springfield will be accompanist, and George Matthews of Springfield, soloist, at the four Sunday services. Thursday, August 23rd, is Women's Day, and Mrs. Roger H. Wolcott, district president of the Woman's Society of Christian Service, will be in charge.

Outwits Communists

London (RNS) — A group of Christian publishers in Peking were each asked to denounce a colleague, according to usual communist procedure, in order to prove loyalty to the regime and as the price for being able to remain in business.

One British publisher, "denounced" a churchman who was far removed from the clutches of the communists — Timothy Richard, pioneer missionary and educator and for twenty-five years editor of the Christian Literature Society, Shanghai. Dr. Richard died in 1919. This incident was reported here by the Rev. Gordon Hewitt of the United Committee for Christian Literature.

Increased Gifts

The establishment of a $36,000 lectureship at the National College for Christian Workers, Kansas City, Mo., and three smaller gifts brings to about $900,000 the total gifts and grants received by the college in the last three and one-half years.

Funds for the new lectureship on the work of the church announced by the board of trustees were given by the continuing corporation of the Woman's Home Missionary society in memory of the late Marcia E. Wertsch of Delavan, Illinois.

Dr. Lewis B. Carpenter, president, said it is believed to be one of the largest endowed lectureships received by any college in the country. Plans call for a nationally known church leader to be brought to the campus each year for speeches and conferences.

Also announced were two gifts from the continuing corporation of $25,000 each. One sum is for endowment purposes, while the other gift will be used for campus and building improvements.

Another gift was one of $16,626 from the Erie, Pennsylvania conference of the Woman's Society for Christian Service. Given in the memory of the late Irene Maitland, the money will be used as a scholarship fund for students from the Erie area.

Dr. Carpenter has been president of the college six years. In that time, the college has grown considerably and new buildings have been added. The Anna E. Kresge chapel was built several years ago at a cost of $250,000.

Public Spirited

New Springfield District superintendent, appointed at the final session of the New England Methodist Conference, is the Rev. G. Albert Higgins, formerly of South Hadley Falls and Greenfield, Mass.

A minister 31 years, Mr. Higgins preceded this by years as a stenographer, ledger clerk and semi-professional baseball player with the West Everett Athletics.

First licensed to preach in 1915 by First Methodist Church, Everett, the new superintendent, succeeding Dr. Maurice L. Bullock, has had pastorates in Hanover, Saugus, Gloucester, Newburyport, South Hadley Falls, Norwood, Lawrence, Everett, Greenfield and Lynn.

In South Hadley Falls from 1923 to 1925 and in Greenfield from 1938 to 1945, Mr. Higgins has been pastor of First Methodist Church, Lynn, since 1946.

In Greenfield he was school committee chairman and rotary club president. He always has been active in his community, in Lynn being vice-president of the Greater Lynn Ministerial Fellowship and Protestant chaplain of the juvenile court.

He is chaplain of Tiot Lodge, IOOF, and a member of Wanita Rebekah Lodge, both of Norwood; also chaplain of Pal Lodge, AF and AM, Everett, and past p of George E. Fisher Chapter, Order of ern Star, South Hadley Falls.

Since 1931 Mr. Higgins has been England Conference reporter for Zions ald. From 1934 he was conference s tary. He is a Boston University grad with bachelor of science and bachelo sacred theology degrees.

Mr. and Mrs. Higgins moved to 395 S ner Ave., June 6th. They have two Paul of Boston and G. Albert, Jr., a stu at the University of California, Los Ang

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Irish Methodists

Belfast, Northern Ireland (RNS) — Rev. Henry N. Medd, a native of Sun land, northern England, was elected her president of The Methodist Church in land. Now stationed at Londonderry, Medd came to Ireland during the first w war to assist in chaplaincy work among ish troops at the Curragh Camp. He enrolled as a Methodist student in Be and was ordained in 1919.

Following his ordination, Mr. Medd w to West Africa where he did missio work. He returned to Ireland in 1928, became a prominent leader of Irish M odism. He is the founder of the Men's F side Movement in Belfast, which has bec a feature of Methodist work in the North Ireland capital.

Worcester Training Schools

The first of the Worcester schools for training of the officers of the Woman's ciety of Christian Service was held Tues evening, June 5th, at Highlands Union M odist Church in Lowell, Mass. Fifty-ei officers from the following churches tended: Fellowship Church, Lowell; Paul's, Lowell; Centreville, Lowell; Highlands Union, Lowell; Townsend; F perell; East Chelmsford; Graniteville; Cochituate. The new president of the W cester District, Mrs. Shaw Taylor opened session with a word of greeting. Devoti were conducted by the spiritual life secreta Mrs. John Held. Following the devotio Mrs. Montgomery, Chairman of the W cester District Training Schools, presen Mrs. Edna Timmons, president of the Hi lands Union Woman's Society who gave word of greeting. District officers were troduced and classes assembled. Mrs. Ho treasurer of the Highlands Union Woma Society took charge of the class for tre urers in the absence of the district treasur Mrs. George Kelley. Mrs. Hiram Gil retiring president of the conference and M Charles Allen conducted a class for min ter's wives. At 8:30 the classes reassembl for an inspirational closing conducted Mrs. Francis Wilson, conference secreta for missionary education and service. F freshments were served by the women of t

nds Union church and an informal hour followed.

two p.m. June 6th, at the Methodist in Hudson, Mass., the second of the ster District training schools was held. cers of the Woman's Society of Chris- ervice of Cochituate, Natick, Framing- Saxonville, Hudson, Marlborough, Mil- Westboro, Franklin, Ashland and Clin- tended. Nine district officers assisted rs. Hiram Gibbs, Mrs. Charles Allen, Mrs. Francis Wilson conducted classes ficers, circle chairmen, and minister's Mrs. Graydon Bean, treasurer of the an's Society of Christian Service of the Memorial Methodist Church of Natick, cted the class for treasurers in the ce of Mrs. George Kelley. Opening de- s were conducted by Mrs. John Held he closing summary by Mrs. Francis n. Tea was served by the Woman's y of the Hudson church and an in- l social hour was enjoyed.

e 7th at 8 p.m. the third of the train- chools of the Worcester District was at Chestnut Street Methodist church in ner. 16 district and conference officers present to conduct, 72 officers attended the following churches: Fitchburg ; Fitchburg West; Gardner Chestnut t; Gardner Swedish; East Templeton; nburg; Winchendon; Leominister; Townsend; Uxbridge; Phillipston. minister's wives attended the class mak- total attendance of 94. The president e Chestnut Street, Woman's Society of stian Service, Mrs. Mabel Stevens and minister's wife, Mrs. Donald Paige, were duced and brought greetings. The open- and closing were conducted as usual by Wilson and Mrs. Held. Refreshments served by the entertaining church and cial hour closed the session. The fourth ing school was held at two p.m., June at Wesley Church, Worcester. Mrs. m Gibbs conducted the opening worship ce. The president of the Wesley Wom- Society, Mrs. Rolward Ackerman was duced and brought greetings. She in introduced the president elect, Mrs. h Ellis. 103 officers attended from the wing societies: Upton, Wesley, Quinsig- d; Park Avenue; Trowbridge; Epworth; Andrew's; Covenent; Oxford; Shrews- ; Webster; East Douglas; Charleton ; Barry; Whitingsville; Oakdale; and ridge. Five minister's wives and 17 con- nce and district officers making a total 25 in attendance. After the closing sum- y by Mrs. Wilson those attending were ed punch and cookies by the women of sley Church. An informal social hour owed.

t was felt that some officers of the Hud- Worcester area would find it difficult to nd a district school in either Gardner Lowell so a fifth school was held at 8 . at Epworth Church, Worcester the same evening. This school was attended by 37 officers from the following churches: Wesley; Epworth; Covenent; Park Avenue; Cherry Valley; Schrewsbury; Natick; Oxford; and Barry. Mrs. Emil Hartl, conference chairman of the training schools and the conference secretary of Christian and Social Relations attended this school and took charge of the class in Social Relations. The women of the Epworth Church served coffee and doughnuts at the social hour that followed.

At the five schools held on the Worcester District 373 officers from local churches were given instruction and inspiration. They profited by discussion and enjoyed the fellowship of women from other societies who are trying to further the work of the Woman's Society of Christian Service. The district and conference officers are looking forward to a strengthened program because of the inspiration given in these district schools. — *Mrs. John S. Montgomery, Natick, Mass.*

Sailed For Nigeria

Members of the various societies of the Methodist church, Winthrop, Mass., have united in farewell gifts and meetings for Miss Marion Ross, R. N., who lately sailed on a freighter for a three weeks' trip to mission work in Nigeria.

Miss Ross is the daughter of Mr. and Mrs. Frank Ross of the Winthrop church, where Mrs. Ross is an active member of the Woman's Society of Christian Service. She was brought up in the church school and in the Youth Fellowship and has always been in attendance at all services when she has been home from her studies. Graduating with high honors from Gordon College and from the Baptist Hospital she is now devoting her life to nursing in the foreign field. The Sudan Mission where she will work is a union effort of many denominations. On her last evening at home Miss Ross spoke before the church people of her work and was presented with a sum of money collected by the societies.

Twin Area Calendar

(Boston and New York Areas)

June 22-29 — New Hampshire M.Y.F. Institute, Geneva Point Camp, Winnipesaukee, N.H.; Cost $22.50; Registrar: the Rev. Ernest R. Drake, Raymond, N.H.

June 24-30 — New England Annual Conference Methodist Youth Fellowship Assembly, Rolling Ridge, Andover, Mass.

June 25-29—Pastor's Summer School, Shelter Island, N.Y.

June 25-Aug. 4 — Workcamp, Board of Education, New York City.

June 29-August 31 — Ecumenical work camp with students from other countries, East Harlem Protestant Parish, New York City, N.Y.

June 30 — New England Annual Conference Youth Day, Rolling Ridge, Andover, Mass.

July 2-10 — Missionary Conference, Northfield, Mass.

July 10-14 — Summer conference, Mt. Sequoyah, Fayetteville, Ark.

July 11-18 — Conference on the Christian World Mission, Silver Bay, New York.

July 21-23 — National Methodist Town and Country Conference, Sioux City, Iowa.

July 21-28 — Regional Youth Conference, Williamsport, Pa.

July 22-28 — New Hampshire Conference Woman's Society of Christian Service Summer School, Sentinel Lodge, Tuftonboro, New Hampshire.

July 22-29 — Worcester District Christian Outlook Institute at Sterling Camp Grounds.

July 23-27 — Maine Conference Pastor's School, Camp Lake Narrows, Maine.

August 4-10 — The Boston Area Methodist Youth Leadership School, Camp Aldersgate, Rhode Island.

August 19-25 — Institute of World Missions, Chautauqua, N.Y.

August 19-26 — Springfield District Christian Life Institute, Laurel Park, Springfield, Mass.

August 26-September 2 — Ninety-third Camp Meeting and Assembly, Asbury Grove, Hamilton, Mass.

Hamilton-Burden

The marriage of Miss Leslie L. Hamilton, daughter of Mr. and Mrs. Edward Pierce Hamilton, to William A. M. Burden 3rd, son of Mr. and Mrs. William A. M. Burden Jr., of New York and Washington, D.C., took place in the Milton Academy Chapel in Milton, Mass. on June 15th. The bride is a granddaughter of the late Bishop Franklin Hamilton of The Methodist Church.

The ceremony was performed by the Rev. Geoffrey Stafford of Drew University, Madison, N. J., who is a cousin of the bride. He was assisted by the Rev. Dr. Norman D. Goehring of Milton.

Soto-Brown

The Rev. and Mrs. Elmore Brown of Chester, Virginia, announce the engagement of their daughter, Joyce Elaine, to Mr. Wesley M. Soto, of Havana, Cuba. Miss Brown has been serving this past year as a missionary teacher at the Colegio Buenavista, in Marianao, near Havana.

Mr. Soto is a graduate of Iowa Wesleyan College, and at present is associated with the Squibbs Pharmaceutical Company. He is the son of the Rev. and Mrs. Miguel Soto of Cienfuegos, L.V., Cuba. The Rev. Mr. Soto, a Methodist minister, is the editor of *El Evangelista Cubano,* and publisher of the official Sunday School lessons for the Methodist church in Cuba.

The couple plan to reside in Virginia following a late summer wedding.

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The writer, during part of his time in Drew Seminary, was an assistant to the librarian of the largest theological library in our country, helping to file every religious journal in our country. We thus had the opportunity of looking over and dipping into all religious journals published in the United States, Protestant and Catholic. Since then we have become familiar with many of the leading denominational journals in our country.

We know of no other religious journal which faces the economic, social, political and moral issues of our time with the thoroughness and courage of Zions Herald. This journal obviously at all times seeks the nearest available approach to truth from all sides regardless of adverse criticism or personal consequences. In a recent issue of the Herald it is truthfully hinted that its thinking is not done by any radio commentator, daily paper, mood of the moment, local gossip, or propaganda. The ministers and members of The Methodist Church and other leading Protestant churches who are interested in the ultimate triumph of the truth in every field of political and moral endeavor, whether national or international, should support in every way possible such a journal as Zions Herald. In these crucial times this nation surely needs one such religious journal.

(Rev.) Lee Ralph Phipps, Townville, Pa.

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